THE
Truth and Certainty of the
PROTESTANT FAITH,
With a ſhort and plain account of the Doctrine of the
ROMISH CHURCH
In its viſible Oppoſition to Scripture, and the very being of Chriſtianity.

To which is adjoined ſome ſerious Conſiderations anent Popery, & the ſtate of that Controverſy.

I. Pet. III: Ver. 15.

And be ready alwayes to give an anſwer to every man that asketh you a reaſon of the hope that is in you.

Revel. XIV. Ver. 9.

If any man worship the Beaſt, or his Image, and receive his mark in his forehead, or in his hand.

Ver. 10. *The ſame shal drink of the wine of the wrath of God, which is powred out without mixture into the cup of his indignation, and he shall be tormented with fire and brimſtone, in the preſence of the holy Angels and in the preſence of the Lamb.*

Ver. 11. *And the ſmoak of their torment shall aſcend up for ever and ever.*

Printed in the Year 1678.

EPISTLE
To the
CHRISTIAN READER.

READER,

THese few sheets adjoyned here against Popery, was in part formerly published, but being with some further enlargement now reprinted; I hope, it may not be found unsuteable to set them down here in the close, when so convincing & necessar a rise from the foregoing subject is clear; though such as desire may have it by it self also, without the preceeding treatise. These grounds did in some measure presse me nowv to the present publishing thereof. 1. That the import of this controversy betwixt the Romish and Reformed Church, concernes the meanest this day no less than

the more knowing and learned; and that to be a Proteſtant in earneſt muſt neceſſarily require a ſeeing the truth with their own eyes, yea ſuch a faith, as is the reſult of a judgment upon diligent ſearch convinced by the Scripture. 2. *That it is an hour of great trial, and of the power of darkneſs; when the Popiſh Adverſary is viſibly at work almoſt every where to ſow tares, whilſt ſo few even of thoſe who ſeeme ſerious in profeſſing the truth, can give a clear account of the groſneſs of Popery, and ſolide grounds of the Proteſtant Doctrine, when thus aſſaulted, but naked thereto. as without defence, though abounding and cleareſt light hath been held forth for that end; and at a ſad diſavantage to hold faſt their Profeſſion by ſuffering, if they ſhould be called thereto, as in former times.* 3. *The viſible hazard of many young ones in this generation to be made a prey of, and eaſily poiſoned with Popery, who but ſeldome work out in their age and riper years, what they then drink in in their youth.* 4. *That ſuch an eſſay ſeemed convincingly needful for theſe, who*

ag

ge, want of time, indisposition to read, loathness too be at expence in buying ooks, is too visible a lett, for their improu- g what hath been more largely written by hers. 5. That (as I hope it shall be found) what is of greatest weight or necessary e to be known in these Controversies, is re comprised, though in small bounds, t with such plainless, that the meanest eader may understand and know the Do- rine and principles of Popery, and what rguments they pretend to be most strong, ld forth in the Questions here proposed; ith a clear view of their direct opposition the Scripture by the Answers thereto; so in a very few houres, these for whom this most designed, may by reading it but some nes over, have it so far impressed on them, to know how to answere, and give a so- le account of the Protestant Doctrine, d grosness of Popery, when assaulted by y Seducers. If to any such this small es- y might be of use, I may then say, the uthor hath not lost his desire and aime, at ever entertainment it should other- se meet with. The time hasteneth, when

that only, vvhich tendeth to a ſolide peac
with Jeſus Chriſt vvill abide, and ly nea
to the ſoul vvhen the Teſtimony of men wi
be of ſmall value.

I ſhall but add, that nothing is her
charged on the Romiſh Adverſary, as thei
principles. Which their own greateſt Writ
ers, of the Doctrine of the Councel of Tre
do not clearly atteſt. The Reader vvou
conſider, that theſe Sections *into vvhich th*
is divided, is vvith reſpect to the partic
lar Heads *of the* Romiſh Doctrine, *vvhi*
are there handled.

There are ſeveral Miſtakes in wor
from the preſs, which I hope, the judicio
Reader will diſcerne, without having the ſe
darkned thereby, and pardon, with ſome
ſible Miſtakes alſo in the pointing.

SECT. I.

Qu. *SEing our greatest interest, is to know the truth and certainty of that Religion we profess, What is to be understood* by the Protestant Reformed Religion, *as under such a designation it is now held forth?* Ans. The Scripture, unto whose trial this offereth it self, clearly sheweth, that it is no new Doctrine brought in on the World, but the truth of Christianity, by the good hand of the Lord on the Reformed Church, confessed, asserted, and purged from the corruptions of Popery; and hath the very same grounds to prove it, which the Christian Religion hath. Qu. *Is it not of late, the Name of* Protestant, *much less as a Church, was known, and from visible appearances but little, to evidence its being and succession in the World, when Popery for many Ages had a conspicuous and flourishing State?* Ans. We deny not the *Reformation* to be late, and that name of *Protestant*, which hath its rise from a solemne *Protestation*, of several Princes and Cities against *Popery*: But these also are demonstrably clear. 1. How it is the same truth, and Religion of the Apostles and Primitive Church, wherein they walked, though in a great measure after darkned, as *Antichristianisme* grew up; which hath been unanswerably, proved to the World. 2. That in the Scripture no ground can be shewed, for a continual visibility of the Church, as an unite body; and in a flourishing outward state; but the contrary is foretold, how obscure, & low her condition should be during *Antichrist's* reign: So as *a place of hiding was then prepared for her*, *Rev.* 12: 6. 3. Yet even in the darkest times, there did not want some visibility of the true Church, by a continued succession of witnesses to appear for the Truth

and against the Romish Apostacie, which, as a fresh River, made its way through that horride Lake, without mixing with it. **Qu.** *What peculiar grounds are to prove this, or enforce a conviction on others. That the Protestant Religion, this day, is the pure, and ancient Christian Religion?* **Ans.** If men shut not their eyes, none can deny these grounds, as a test of the certainty thereof. 1. Its exact conformity to the Scripture, and to the genuine and perspicuous sense thereof, than which nothing is more clear, if we will, but compare these together. 2. That the Protestant Religion, in all the essentials thereof, is the very same, and exactly agrees with the Faith of the Christian Church, in the first three centuries; and for this we appeal our adversaries to produce one essential difference, betwixt the one and the other from the Records of these times, or any Writings of the Fathers. 3. That no evidence can be given, in contending for the Christian Faith against Heathens, and to hold forth the certainty thereof, which doth not undeniably answer to confirm the Protestant Religion. 4. That in the writings of the greatest Adversaries, & their bitter invectives against Christianity, who in the first times did oppose themselves to the same Doctrine the Protestant Church now owns, and professeth; such as *Celsus*, *Tryphon*, *Porphyrie*, *Lucian*, &c. There is not the least mention of Popery, in any of these Articles, against which the Protestant Church contends, nor of the Romish Supremacy and Infallibility, where they could have had so great advantage to object against the Christian Cause, and call its Truth in question: Nor did the Jews who objected all they could against the Christian Faith, in the least once mention any such points as are now controverted betwixt them and us. 5. It is clear from unquestionable Historie, and confession of our Adversaries, that a continued succession of Orthodox Doctors, who did confesse and teach the same Doctrine, for the substance, that we own, have in no times been wanting to the

the Church, nor ſome viſible partie to withſtand *Poperie*, and keep up a witneſſe to the Truth, even in the greateſt darkneſſe; as the Romiſh Writers are forced to confeſſe, That the Proteſtants now are the ſame which the *Waldenſes* were of old, and the *Berengarians* before them. Qu. *Doth not the Popiſh Religion found on ſuch grounds and Principles, as can bring a ſufficient certainty therewith of its Truth, when it hath the Decrees, Canons, and infallible Deciſions of their Church, to warrant the ſame, and of the Pope as Supreme Head?* Anſ. According to their Doctrine & Principles, they can have no poſſible certaintie of their Religion nor of that they pretend to found on: When, 1. They are not agreed, nor ever like to be, who that infallible Judge is; or in whom ſuch an Infallibilitie as they claim is ſeated, whether in a General Council, or the Pope alone: So as they are in greateſt contradiction to other, about the very foundation of their Faith; nor is this a controverſie amongſt a few, but one part of their Church, with greateſt heat, is oppoſing the other therein. 2. They can have no aſſurance if they have any Church at all, and whether moſt of their Popes, Biſhops and Prieſts, be not without Baptiſm, and ſtill laicks without Ordination, when their Doctrine, and the Council of *Trent* ſo expreſſie hold the efficacie of all Sacraments (of which they reckon Ordination as well as Baptiſm to be one) to depend on the Intention of the Prieſt who officiates, of which none poſſiblie can be ſure. 3. Such have no rationall certaintie of what they profeſſe to believe, who are with their own conſent ſhut out from all proper knowledge of the Scripture, and on the teſtimonie of men muſt reſolve their Faith. 4. Is it not on a matter of fact, and moſt doubtful Relation, they ground their Faith, and adventure their immortal ſoul, where ſcarce a Shadow, or School-problem is to bear up the whole Fabrick of Poperie; which is an alledged Preſidence of *Peter* amongſt the Apoſtles, while no demonſtration can ever be given, that

Peter was at *Rome*, or that he was Bishop there, or if the same priviledges be intailed to his Successours, and how these should be chosen in after-times? 5. According to their Principles, they have no *Bible*, nor any such Authentick Record, to prove Religion, but what is a Masse of dead unsensed Characters, that hath no articulate voice or intelligible sound, until the Romish Clergie put a sense thereon: So that the verie Letter of the Scripture is most evidentlie past from: For my self, I dare say, before him who knoweth all things, that I would tremble and stand in a we of any deceit or mistake, in the matter of Religion, and have in greatest earnest sought to be perswaded of the Truth, without respect to interest, party, or education, as that wherein I know an eternal salvation is concerned; but can see no way to embrace Poperie, except men turn Atheists, yea, quit all Religion and Reason at once. **Qu.** *Is not* Rome *the Catholick and Apostolick Church, out of which there is no Salvation?* **Ans.** We know there is a Catholick Church under the Gospel, that consists of all who imbrace the Christian Faith, whether bond or free, Jewes or Gentiles, and is to no particular Nation, People, or language, restricted, as under the Law: But that the Romish Church can have no possible claim here, is unanswerable. 1. Because no Institution is in the Scripture of such a Church, as consisteth of all Christians subjected to one humane Head, and Supreme Governour under Jesus Christ, on the Earth; or where subjection to the Pope is made a condition to Salvation. 2. It is clear that in the Apostles time, and for many Ages after, the Christian Catholick Church had a being, when it had no dependence on the See of *Rome*, nor was known by any such Test, as to own the Pope and his Supreme Jurisdiction; except it be averred, that there was one Catholick Church, before the setting up of Papacy, and the other since, essentially different from the former. 3. There is no accesse to deny, that they are more, and of greater extent in the

world,

world, who embrace the Christian Faith, and have no communion with the See of *Rome*, or their Doctrine, than such who are subjected thereto. 4. As there is on *Faith, and one Lord Jesus Christ*; so is there but *one body, which is his Church*, united to him as her Head, *Eph.* 4: 3. 4. Which is the prorogative of the Son of God alone, and incommunicable to any, to be the Head thereof, but *he who for this end died and rose, that he might be the Lord of the dead and of the living*, Rom. 14: 9. **Qu.** *Yet is not still the same Christian Religion, at least for substance, held forth in the Popish Doctrine, which the Protestant Church owns?* **Ans.** Whatever in words such pretend, their Principles, and the known Doctrine of the Council of *Trent* can too visibly resolve this, that these do not retain the Christian Faith, in the essentials thereof, but have razed the very foudation, who resolve not their Faith on the Scripture and its Divine Authority, but on a humane testimony; and deny religious worship to be due to the true God alone, but give it unto Angels and Men also; who lay another foundation to build on than Jesus Christ, another Purgatorie than his blood, to purifie us from all sin, another Propitiatorie Sacrifice to expiate sin, than his Death, who *was once offered to bear the sins of many*. Heb. 9: 28: another merite than his obedience, by which we are made righteous; and thus make void the great intent of the Gospel laying down a way of Life and Salvation on the same terms that it stood in the Covenant of works; certainly we must either quite the Scriptures, or acknowledge that nothing can be more destructive to the Christian Faith revealed there, than such Doctrine. **Qu.** *Is there no infallible Rule and Judge, to determine herein, on whose decisive sentence we may securely rest in the greatest controversies?* **Ans.** If we own ourselves Christians, this can be no debate, that the Scriptures contained in the *Old* and *New-Testament* are the supreme Judge, *The Oracles of God* committed to the Church, *Rom.* 3: 2. to give Answers in every dark case; *The Type and forme of sound Doctrine*, *Rom.* 6: 17.

Unto whose sentence we are, in all matters both of Faith and Practice, expresly referred by the Lord *Isaiah* 8: 20. *To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.*

SECT. II.

Qu. *Since the Rule of Faith must be plain and intelligible, can the Scripture be such, which, according to the* Popish Doctrine, *is a* Masse *of dead and dark Characters, untill their Church put a sense thereon?* **Ans.** Its own witnesse, is clear, 1. That it *Is such as maketh the simple wise*, *Psal.* 19: 7. And a *Light shining in a dark place*, to which we are called *to take heed*, 2 *Pet*, 1: *v.* 19. *A Lamp to our feet*, *Psal.* 119: 105. 2. We see, what is written there *was for our learning*, *Rom.* 15: 4. and given us for that end, that it might be understood. 3. It is clear, the promise of the *Spirit to lead us into all Truth*, *Joh.* 16: 13. doth belong to every Believer, as well as to the greatest Doctors of the Church, who can pretend no extraordinary Revelation for leading of them. 4. We know, the Fathers and Ancient Church did still prove their Doctrine from the Scripture, as not only of more authority, but more clear than their Comments. 5. Though some Scriptures be not so plain as others, and several Prophecies sealed up, until their taking place in the event; yet, nothing can be more plain than the fundamentals of Christianity, and those Scripture Truths necessary to Salvation: But the World may see it is not obscurity, against which their true quarrel is, but a too clear evidence, before which their interest cannot stand. **Qu.** *Yet, is this a sufficient ground, for the Scriptures being translated into our own Language, so as every Man may read, and have access thereto, which the* Romish Church *so expresly forbids, as the cause of Error and Heresie?* **Ans.** We know 1. The command is expres for all to read, and *teach their children*, *Deut.* 6: 11. 2. That under the Law, the Jewish Church had no restraint; and should

the

the Church now be in a worse case, and live in more darkness? 3. Upon this account, were the *Bereans* so highly commended for examining the Apostles Doctrine, by the written Word, which they could never have done, if any such restraint to read the same had been upon them. 4. It is a strange cure, to keep from the Light for fear of going wrong; and when Christ saith, *You erre not knowing the Scriptures, Matt* 22: 22. That ignorance thereof should be the way to keep us right. **Qu.** *Is it not evident, 2 Pet.* 3: v: 16. *How there are things hard to be understood in Paul's Epistles, which the unlearned and unstable wrest to their own destruction?* **Ans.** It is there shewed: 1. Some things are more dark in the Scripture, which none do deny. 2. We see, those who thus stumble, are such as wrest the Word, and not of a humble, sober, and serious Spirit, by whom none will judge the Apostle here means the whole of Believers within the Church, except the Doctors thereof: Nor hath it more weight to forbid Christians use of the Scriptures, and to read the same; than the necessary use of meat, because some unsober abuse the same to their hurt. **Qu.** *What inducement should the Romish Church have to restrain Christians in this, if it be so visibly cross to the Rule?* **Ans.** They have (I confess) this plea, for necessity; since their case so stands, they must either ruine their interest, and be discovered in the greatest imposture that ever was known in the World; or have the *Bible* shut up, though to ruine the Souls of many Millions of the poor People; nor is it strange such hate the light, whose deeds are evil, lest they be reproved.

SECT. III.

Qu. *IS it not to the Church, and to no private person, That the supreme Authority, and power of interpreting the Scripture, and to be judge of the true sense thereof, doth belong?* **Ans.** The Scriptures is the alone infallible Rule for interpreting it self: And to none but to the Holy Ghost speak-

ing to us there, can ſuch Authority be aſcribed. 1. Becauſe Scripture is the ſupreme ſtandard, by which we are called *to prove all things*, 1 *Theſ.* 5: 21. and *to know the Spirits, whether they be of God or not*, 1 *Joh.* 4: 1. Yea, thus muſt the Doctrine of the Church be known. 2. The ſenſe of the Scripture is the Scripture it ſelf, which thence only can be ſought, and underſtood by the ſame Spirit, that indited it. 3. We ſee by innumerable inſtances, that where in one place it ſpeaks more darkly, it doth explain it ſelf in another, and thus refers us to its own interpretation; yea, how with a greater light and plainneſſe Truths are opened up in the *New Teſtament*, which more darkly, and as under a Vail, were held forth in the *Old*. **Qu.** *But the Scripture is of no private interpretation, therefore to the Church only it muſt belong?* **Anſ.** This only ſhews the Scriptures Interpretation can be ſubjected to no humane Comments, nor hath its Authority of men, and from their private judgements, whatever place they bear in the Church; but muſt be ſought from the Scripture it ſelf, and according to the Analogie of Faith, but no ground in the leaſt to deny acceſſe to private perſons, to know and ſeek after the true ſenſe of the Scripture. **Qu.** *What aſſurance can any have, that ſuch is the true ſenſe of the Scripture, without ſome authoritative deciſion of the Church?* **Anſ.** We know, 1. That the promiſe, *Joh.* 7: 17. ſtands good to every one of the Saints, *If any man do my will, he ſhall know my Doctrine, whether it be of God or not*: And ſuch who object this, dare not (I am ſure) reſtrict the giving of the Spirit for that end to their *Church-Doctors* onlie. 2. If the ſenſe of any thing written can be underſtood, then it is ſure the moſt weighty and neceſſarie truths of the Scripture are ſo obviouſlie plain, as they can bear no other ſenſe and meaning, except men quit the very uſe of Reaſon and Judgement. 3. Where the Scripture is more dark, there want not peculiar helps and means for a Chriſtians attaining the true ſenſe thereof, ſuch as ſerious prayer; the know-

knowledg of the original languages, and repairing to theſe fountains themſelves; advertency to the ſcope, and intent of the Scripture; yea, a dexterous comparing of one place with another; with a prudent uſe of the judgement, and commentaries of ſuch, as have written thereon, though not implicitely to reſt upon them. **Qu.** *But hath not the Scripture ſo various ſenſes, as neceſſarily requires a living and viſible Judge, to decide when to take it in a literal, or in a figurative ſenſe?* **Anſ.** It concerns the *Romiſh Church* to impoſe divers ſenſes on the Scripture, that it may have none at all: though we deny not ſome figurative expreſſions, the true ſenſe whereof muſt be underſtood from what is the obvious intent as the ſcope of ſuch a Scripture, & not the very words themſelves. Such as *Mat.* 5:29. *If thine eye offend thee pluck it out.* Pſal. 91: 13. *Thou ſhalt tread upon the lion, and the dragon*: But it is moſt clear. 1. That one true and genuine ſenſe the Scripture only hath, from the words rightly underſtood, which is the literal ſenſe, and thence only Arguments can be taken to prove any truth. 2. That in truths neceſſary to Salvation is no thing figuratively expreſſed, but what is with greateſt plainneſſe, to the diſcerning of all, held forth, 3. What the *Romiſh Church* pleads for, of an *Allegorick*, *Moral* and *Typical* ſenſe, they are no different ſenſes of the Scripture, but a different application and accommodation of one and the ſame Scripture divers ways, in the uſe whereof much caution and ſobriety is needful: and though a neceſſarie reſpect is to be had always to the Type, and the thing Typified; yet, even there, is the ſenſe ſtill one and the ſame.

SECT. IV.

Qu. *How know you the Scripture is of God, or can be infallibly ſure of its Divinity. but by the Church and its Teſtimony?* **Anſ.** We deny not this to be a peculiar motive and inducement, for a high and reverent eſteem thereof, and a miniſterial help to our Faith, though with no autho-

rita-

ritative Dominion over the ſame. But 1. The Scripture is known by its own light, and theſe expreſſe Characters and marks of Divinity it bears, which convincingly ſhew whoſe it is; ſo as the meaneſt Chriſtian may know this, without any humane Teſtimony. 2. There needs alſo the inward work of the Spirit, to beget a firm and through perſwaſion thereof upon the Soul. **Qu.** *But how do you know, you perceive ſuch a light in the Scriptures, as you ſpeak of? Or can make it appear to others, that you are not deceived therein?* **Anſ.** None will diſtruſt their own eyes, though by no Arguments they can perſwade thoſe, who are blind, that they really behold ſo excellent a light as the Sun: But it is ſtrange and abſurd, to demand a reaſon of Senſe; or for a blind man, to require him who ſeeth, to prove unto him by Argument, that he certainly ſees and beholds ſuch things. **Qu.** *Is not this torun in a round and circle, from the Scripture to the Spirit, & from the Spirit again to the Scripture, when this you know by the Spirits revealing the Scripture to be the Word of GOD, and that revelation to be true by the Scripture?* **Anſ.** No ground is here for any ſuch challenge. 1. Becauſe we admit no private or particular Revelation of the Spirit, to aſſure us of the Truth, different from what is revealed in the Scripture it ſelf. 2. It can be no circle, when it is ſo clear, the Scripture and Spirit mutually prove one another, by different wayes, and not in the ſame manner; for it is by way of *Argument*, that the Scripture proves the certainty of the Spirit, holding out ſuch truths, whence we know how to diſcern the Spirit; but *effectively*, and as an inſtrument doth the Spirit prove the Scripture, by enabling us to ſee that marvelous light, which is therein. 3. As hath been already cleared, there are Arguments of another nature, and independent on the Teſtimony of the Spirit, by which the Divinity of the Scripture can be ſolidly known and demonſtrated. **Qu.** *Can you know the Scripture is Canonical, or that theſe Apocrypha Books, which* Proteſtants *reject, are no part thereof, without the*

Churches

Churches deciſion? **Anſ.** We know, 1. That theſe were never acknowledged in the Canon of the Scripture, by the *Jewiſh* Church before Chriſt, to which the Oracles of God were committed; nor read and expounded in their Synagogues, as their moſt Ancient Writers and of the greateſt credit amongſt them witneſſe. 2. They were not written in *Hebrew*, the language of the Church, before the coming of Chriſt, in which all the Books of the *Old Teſtament* were generally written. 3. Though with that ſevere caution, was the Ancient Church careful to keep the Scripture, ſo as the number of the verſes & letters thereof was moſt exactly reckoned, and lookt to; yet none of theſe Apocryphal Books was ever received, or admitted by them. 4. By the Primitive Church, after the Apoſtles, ſuch were not owned in the Canon of the Scripture, though by ſome allowed to be read for inſtruction of manners. 5. They are convict of notorious falſhood in many places, both of Doctrine and Hiſtory, which all may ſee repugnant to Truth, and the Analogy of Faith. **Qu.** *But what certainty can be, on the credit of a Tranſlation, that all know to be fallible*? **Anſ.** Nothing can be more, for moral aſſurance, when it is ſo clear. 1. That the truth of our tranſlations, though in divers times and different Languages; yet all agree in the maine and ſubſtance. 2. That ſolide relief is at hand, to go unto the fountains themſelves, the original Languages, and ſee with their own eyes, if the Tranſlations thereof be not faithful and true; which by a little pains, and diligent uſe of helps for ſuch an end, is in our power to attain. 3. It is not on naked words, but on the clear and genuine ſenſe thereof, in whatever Language held forth, that we found our Faith; nor can any deny the Scripture truely rendered in Engliſh to be the Word of God, though not in the very ſame Characters, in which the Prophets wrote the ſame. 4. Theſe evidences of the Scriptures Divinity, that it enlighteneth the eyes, and converts the Soul, with its Authority over

the

the Conſcience, we know to be no leſs diſcernably, and convincingly witneſſed in mens vulgar Language, through all ages, than in the *Greek*, and *Hebrew*.

SECT. V.

Qu. *IS the Scripture of a ſufficient foundation of Faith, for a private Chriſtian, which according to the Romiſh Doctrine muſt have its Authority from the Church without which it can be no Scripture, nor Canonical?* **Anſ.** They are indeed concerned to put down all Divine Record, that they may be alone Judges in their own cauſe: But we know, 1. That the Apoſtolick Church had no ſuch claim. 2 *Cor.* 1: 24. *Not that we have dominion over your Faith.* 2. That they did bound their Authority within the limits of the Scripture; *Gal.* 1: 8. *Though we, or an Angel from Heaven, preach another Doctrine than that we have preached to you, let him be accurſed.* 3. Thus ſhould the Churches witneſſe be of greater credit and weight, then the Word of God. 4: There is no Authority, even the Romiſh Church can pretend to, but what they plead from the Scripture; therefore it cannot be dependent upon the Church. 5. Should this be admitted, the Chriſtian cauſe were loſt, in contending againſt Atheiſts and Infidels; nor any poſſible acceſs to convince theſe: for what could that Argument of the Church's Authority be to them, who own no ſuch thing? 6. If on this the Scripture be admitted, our Faith ſhould then reſolve on the Teſtimony of men, and be but a human Faith. **Qu.** *But muſt every private Man be his own Judge, and not the Church, to put what ſenſe he pleaſeth on the Scripture?* **Anſ.** It is clear, 1. That there is a private judgement of diſcretion the meaneſt Chriſtian hath, to know aud diſcern the Truth, that his ſervice may be *Reaſonable ſervice*, *Rom.* 12: 1. And his Faith a rational act, *For every man muſt prove his own work*, *Gal.* 6: 4. 2. We deny not a publick and miniſterial judgement to the Church, which in greater

greater and leſſer Synods may be paſſed, where Paſtors & Elders are aſſembled by the ordinance of Chriſt, though here no blind obedience is impoſed; ſince this only can be according to the Law, and in purſuance of it, not above it. But to the Holy Ghoſt alone, can a Supremacy, and a Soveraignty of judgement, in matters of Faith, belong; Since. *There is but one Lawgiver, who is able to ſave and deſtroy*, Jam. 4: 12. *And no power againſt the truth, but for it*, 2 Cor. 13: 8. **Qu.** *Are we not called to hear the Church*, Mat. 18: 17. *and implicitely rely on its ſentence?* **Anſ.** That command hath reſpect to Church-cenſure, and againſt contumacie; but to impoſe no implicite obedience, or ſubject the Scripture Authority to Men: When it is ſo clear, 1. That the furtheſt obſervance of the Apoſtle was to be ſuch, as might not go without theſe bounds, *Be ye followers of me, as I am of Chriſt.* 2. This were to divide Faith and Knowledge from one another, and an expreſs contradicting of that, 1 *Pet.* 3: 15. *To be ready to give a reaſon of faith within us, to every who demands.* 3. Thns Men might be ſaved without believing there is a Chriſt and the Goſpel. 4. Thus many were under a neceſſity to live and die Infidels, if they muſt only hear what the Romiſh Church ſayes, & not read the Scripture themſelves, who in ſome remote parts of earth, or by a cloſe impriſonment may be ſhut up, ſo as they can have no poſſible converſe with that Church.

SECT. VI.

Qu. *IS there no Supreme, Viſible, and Infallible Judge, placed in the Church, upon whoſe deciſion we may ſecurely reſt, in all matters of Faith and Conſcience?* **Anſ.** This Article is indeed of great weight to the Romiſh Church; ſo as their whole intereſt ſeems to ſtand or fall accordingly: But it is clear, 1. They muſt bring another *Bible* than the *Old* and *New Teſtament* to prove this, or let us ſee the leaſt Commiſſion and Warrant, for any ſuch Judge there, as they

they plead for. 2. It is contrary to the command, 1 *Thes.* 5: 21. *Prove all things, and hold fast that which is good.* 3. None can deny the Apostles were fallible, though not in their Doctrine, (being therein immediatly inspired by the holy Ghost) when so ignorant of the Death, Sufferings, and Resurrection of Christ; and it is sure, *Peter* was far from this Infallibility, when he denied his Master; and after he was confirmed, and had that assurance given, that his Faith should not fail, (which is one great foundation of the pretended Romish Infallibility) when *Paul withstood him to the face, Gal.* 2: 11. 4. This power doth the Pope challeng over the Gentiles, as being *Peter's* successor; when it is clear, that *Paul* was the Apostle of the Gentiles, by the appointment of the Holy Ghost, and *Peters* own consent, *Rom.* 11: 17. *Acts* 13: 2. *Gal.* 2: 9. 5. And do not all know, what decrees of Councils have been against Councils and Popes against Popes? **Qu.** *Is not* Peter *that Rock, on which Christ promised to build the Church?* Mat. 16: 18. **Anſ.** It is manifest, that by this was expresly meant the Doctrine, and Profession then made of Christ's being the Son of God; yea, that the same power given to *Peter* was, in as expresse termes, given to the rest of the Apostles, *Mat.* 18: 18. *Ioh.* 20: 22. And where it is said, *Ye are built upon the foundation of the Prophets and Apostles, Eph.* 2: 20. no difference is in the least put betwixt *Peter* and the rest: yet here is the great foundation of their Church. **Qu.** *Does not this prove such an Infallibility, that the Church is* the Pillar and ground of Truth, 1 Tim 3: 15? **Anſ.** This was not said of the Church of *Rome*, or evince her peculiar claim thereto beyond other Churches; But here clearlie is shewed the stability and fixednesse of the Christian Church, unto which the Oracles of God were committed: and no possible reasoning thence, for an Infallibility to any Church on Earth. **Qu.** *Is there nothing from the Scripture to shew a difference betwixt* Peter *and the rest of the Apostles as to his Presidence, and that the Monarchie of the Church was*

established

ſtabliſhed in his perſon? **Anſ.** We find this was expreſly prohibited by Jeſus Chriſt to the whole Apoſtles, without exception, that no ſuch abſolute Authority ſhould be by any of them claimed? *Mat. 23: 10: Be ye not called maſters, for one is your maſter even Chriſt:* But if any ſhadow were for this, It might ſeem more applicable to *Paul*, when he ſaith, *Beſides theſe, the care of all the Churches came upon me, 2 Cor. 11: 28.* If this had been ſaid of *Peter*, the Romiſh writers would have made a ſtrange noiſe; as if they had found one demonſtration for all, to ſecure that intereſt,

SECT. VII.

Qu. *CAn the Scripture be a ſufficient Rule of Faith, and ſufficient to decide controverſies in the Church, without the help of unwritten Traditions?* **Anſ.** It is; 1. Becauſe *the alone way* for being ſaved is in following what is written here, *Ioh. 20: 31. Theſe things are written, that you may believe that Ieſus is the Chriſt, and that believing you might have life through his name.* 2. It is a full and ſufficient Rule, containing all things neceſſary, both to believe & do; *2 Tim. 3. 15. From a Child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Ieſus:* Yea, it is there ſhewed to be *Profitable for Doctrine, for reproof, for correction, for inſtruction in righteouſneſſe; that the man of God may be perfect, throughly furniſhed unto all good works.* 3. It is expreſly againſt the Scriptures, to impoſe any humane Traditions on the Church, for ſubjecting our Faith thereto. *Deut. 4: 2. Thou ſhalt not add to the words, which I command thee.* **Qu.** *But doth not the Apoſtle command to hold faſt the Traditions, whether by Word or Epiſtle delivered to us?* 2. Theſ. 2: 15? **Anſ.** It is there ſhewed. 1. That the Apoſtolick Authority, whether in ſpeaking, or writing, was the ſame; and that to both the Church was to give the ſame credit. 2. That what was taught from the Apoſtle by word, was the very ſame delivered

livered by Epistle: but thence can be no ground for receiving of Traditions of the Church of *Rome*, which are not only different from the Scripture, but visibly contrary thereto, when neither Scripture, Reason, nor Antiquity, discover their being delivered by the Apostles. **Qu.** *Is not* Oral *Tradition such as cannot possibly deceive, whereby the Christian Faith, and true sense of the Scripture hath been delivered down from hand to hand, and from one age to another?* **Ans.** To this of late doth a part ~~of this of late doth a part~~ of the Romish Church fly, though nothing more visibly repugnant to Scripture and Reason, if men but open their eyes, to see, 1. That no more sure, and plain delivery of the Truth can be to us by speaking, than by writing; nor can it be possibly judged, how a certainty of the sense of their traditional Doctrine should be more than that of the Scripture. 2. This were to resolve our Faith; not on the Testimony of God in his Word, but on what the Father & Forefathers have told to the Children; and in effect to pass from all certainty of the Christian Faith, and to deny that Doctrine of Christ, and, way of being eternally saved, which, with most convincing evidence, is delivered to us in the Scripture. 3. We see, how far *Tradition* in a few Ages differed from it self, and hath been the rise of such fabulous Romances the World is full of about matters of fact, from former times; yea, how oft the Church hath been almost swallowed up of ignorance and errour: so that if one would trace back the *Divinity of Christ* by Tradition, they should go near to lose the scent, when it came to *Athanasius* time, whilst the whole Christian world seemed to be *Arian*. **Qu.** *Is there no necessity of Tradition, when the Scripture is not sufficient to refute all Heresies in the* Church? **Ans.** Can it be possible to understand Heresies, but as they are against the Scripture, or how to have another conception thereof and yet that not sufficient for their refutation? this is, I confesse, a Doctrine meet for such, who can make contradictions meet and agree at their pleasure.

SECT

SECT. VIII.

Qu. *Have we not safe and unanswerable ground, from the Antiquity of the Romish Doctrine, and its long continued succession, to found an infallible assurance of its Truth?*

Ans. None can deny these, 1. That the Scripture is the truest Antiquity, and what is not according to this, is a novelty brought in on the Church. 2. That the rise and pedegree of the Man of Sin must be trac'd back to the very times of the Apostles, in his beginning to work, whose gradual breaking-up did then hasten to a more full appearance. 3. But it is most clear also, that the Primitive Church, for some Ages, knew no such thing as Popery, in so horrid a corrupting of the Christian Doctrine, that after followed; nor what an Universal Bishop, and his Infallibility meaned. **Qu.** *But can any evidence be found from these first times of the Christian Church, that will import a contradicting of the Popish Doctrine, as it is now professed.*

Ans. There are no accidents where the thing it self hath no being, nor could these possibly write against Poperie, in such heads, as the Romish Infallibility, the worship of Images and Saints, *&c.* before they were once brought to light: but by undeniable consequence it is clear, they held the *Scripture* to be the *alone Rule*, and foundation of the Christian Faith; therefore not the *Romish Church*: and that the Counsel of God was clearly revealed in the same; therefore not to be shut up as the fountain of error: Yea, that there are but two places after death, without the least touch, or mentioning such a thing as *Purgatory*. This also was the known Doctrine of the first times, that Faith in Christ was the alone way of Salvation; therefore not by our *own merit*.

SECT. IX.

Qu. *IS not the Doctrine of Merit, for which the Romiſh Church ſo much contend, agreeable to the Scripture, and ſuch as we may ſecurely reſt upon; That men by their own Righteouſneſs, and the merit of works may be ſaved?* **Anſ.** It is clear, we muſt go to Heaven by Merit, though not our own; yea, upon the exacteſt terms of Juſtice, it is due to him, who hath paid the price to the utmoſt value, that none of his purchaſe be loſt; but to us it is only of Grace: Nor can ſuch Works be meritorious, where, 1. We owe all, and do nothing which is not a debt upon us, being *Not our own, but bought with a price*, 1 Cor. 6: 17. 2. Where no equality, proportion, or ſuitableneſſe can be betwixt the Work and the Reward; as is clear, 2 Cor. 4: 17. Rom. 3: 28. 3. Which at the beſt have ſome ſpot, and ſtain cleaving thereto, and come ſo ſhort to anſwer what the Law requires, *Iſa. 64: 4. But we are all as an unclean thing, and all our righteouſneſs as filthy rags.* 4. It is moſt directly contrary to the Scripture, *Rom. 11: 6. If by grace, it is no more of works, otherwiſe grace is no more grace,* Rom. 4: 4. *Now to him that worketh is the reward not reckoned of grace, but of debt; but to him who worketh not, but believeth in him who juſtifieth the ungodly, his faith is counted for righteouſneſs*; and chap. 3: 28. *Wherefore we conclude, that we are juſtified by faith, without the deeds of the Law.*

Qu. *Yet, may not ſome in an unconverted ſtate deſerve a conferring of Grace upon them, by putting themſelves forth to the utmoſt for their own converſion, which the Romiſh Church calleth the* Merit of congruity? **Anſ.** From the Scripture it is clear, that before renewing Grace, all are the Children of wrath, who of themſelves, cannot frame their thoughts to that which is good, nor have an active concurrence for ſuch a change, 2 Cor. 3: 5. And that the alone cauſe, which maketh one to differ from another, is that, Rom. 9: verſ. 15.

Verſ. 15. *I will have mercy, on whom I will have mercy.* Therefore no plea for Merit, by any improvement of mens natural abilities. **Qu.** *But do not the works of the Regenerate, which follow Juſtification, deſerve eternal life, not from the Imputation of Chriſt's righteouſneſs, but from their own intrinſick worth, and proportionableneſs to the Reward, which is called the* Merit of condignity? **Anſ.** This were to ſubvert the whole contrivance of the Goſpel, which is a judicial transferring our ſin, as a debt on Chriſt the Surety; and of his Righteouſneſſe and Merit, to be imputed to us, for our Juſtification, without any reſpect to works, and layeth down the very ſame way of life, which was in the Covenant of Works; as is clear, 2 *Cor.* 5: 21. **Qu.** *Is not Heaven held forth is a Reward; ſo as our works do merit by bargain; and covenant?* Mat. 20: 12. **Anſ.** No reward of debt can be found there, as that which is in ſtrick Juſtice due, but to ſhew, it is only of Grace, and no proportion betwixt that which is given, and their working, We ſee theſe who came in at *the laſt hour*, had the ſame meaſure with them *who had wrought all the day*, *Math.* 20: 9. Nor can any Merit be in that claim, and reckoning: the greateſt labourer muſt ſtill ſay, when he hath done all that he can, *That he is but an unprofitable ſervant*, *Luke* 17: 10. **Qu.** *Is it not promiſed*, Rev. 3: 4. *That ſome ſhall walk with Chreſt in white, becauſe they are worthy?* **Anſ.** There it is clear, the Lord doth account them ſo, whom he hath accepted in his Son, and for whoſe ſake alone it is, 1 *Cor.* 4: 7. *For who makes thee to differ from another? and what haſt thou, which thou haſt not received? then if thou didſt receive it, why doſt thou glory, as if thou hadſt not received?* **Qu.** *Is there no neceſſity of works here, even in order to ſalvation?* **Anſ.** We know, 1. This is the way, in which God hath commanded us to walk, for our attaining Salvation. 2. Though they be not cauſes of our Juſtification, yet they are neceſſarily required in the ſubject, and perſon juſtified, as the inſeparable fruits of juſtifying Faith, by

which, it is made evident to others, *Jam.* 2: 16. 3. They are of singular use, for a Christans comfort and assurance. 4. They bring much honour to God, *Joh.* 15: 8. But it is sure, nothing can be more clear, than the Doctrine of the reformed Church is, in asserting this.

SECT. X.

Qu. IF *there be no humane Satisfaction and Merit, what safe adventuring can be on the overmeriting of some for others; and that Treasure, in the* Church *of* Romes *hand, from the works of* Supererogation, *whereon their Absolutions and Indulgences depend?* **Anſ.** So horrid an Impoſture may let us ſee, what it is to be given up unto ſtrong deluſion: When it is ſo clear, 1. That the *wiſe Virgins* could ſpare no oyl out of their lamps to others, *Matt.* 25: 9. 2. That *Every one muſt prove his own work, and bear his own burthen*, *Gal.* 6: 6. 3. If we credit the fulneſſe of Chriſts Satisfaction, and its Infinite value, as the Scripture holds it forth, *Heb.* 10: 14. *Who by one offering hath perfected for ever, thoſe who are ſanctified; and Heb.* 7: 25. *That he is able to ſave to the utmoſt*; then no uſe can be alledged, for this ſupply of humane Satisfaction. 4. Let men but exerciſe Reaſon, and conſider, how this poſſibly can be known, that ſuch an *overplus* of Merit is ſure, or more than they need themſelves; and where any Rule can be found, which the Scripture never ſhewed, how to apply the ſame, or in whoſe hand this truſt is to be put. **Qu.** *Is not the Satisfaction of Chriſt only for the guilt of mortal ſins, and to free from eternal puniſhment, but not of temporal? therefore we ſee a filling up of what is behind of the Sufferings of Chriſt for his body, which is the* Church, *Col.* 1: 24. **Anſ.** 1. It is clear that Jeſus Chriſt made a perfect reconciliation for ſin, *Dan.* 9: 24. *John.* 1: 29. And no mite left for us to pay by him, who anſwered the full price. 2. What the Apoſtle there ſhews, none can aver, was of Chriſts expi-

tor

tory ſufferings; but to ſhew that as his ſufferings were the price of our Redemption; ſo were they a ſeal and witneſs to the truth, *Joh.* 18: 37: In which reſpect the Saints alſo have their ſhare, in all following ages, to fill up the ſufferings of Chriſt, in his body which is the Church, as a teſtimony to the Truth, which the great Witneſs himſelf did ſeal, and confirm with his Blood, who before *Pontius Pilate* gave a good Confeſſion. **Qu.** *Yet may not this warrant ſuch plenary Indulgences, and Abſolutions of the Romiſh Church, and a power to apply the Merit of others, which is ſo expreſs? Joh.* 20: 23. *Whoſe ſoever ſins ye remit, ſhall be remitted?* **Anſ.** It is a ſad commentary, deſtroying the Text, which here hath reſpect to Church-Cenſures, and is to ſhew what Authority, the Miniſters of Chriſt are cloathed with, and impowered by their Maſters commiſſion, to declare ſinners bound, or looſed from their ſins, according to the validity of that declarative ſentence, thus enſured, as they follow that rule for the ſame, in the exerciſe of Church Diſcipline; but not the leaſt ground is here, for ſuch plenary Indulgences they pretend, or to abſolve and relieve Souls out of *Purgatory.*

SECT. XI.

Qu. *IS there not clear ground for the Doctrine of Purgatory, whereon a great ſtreſs of many of the Romiſh principles vi-ibly lyes, that though there be an acquittance from eternal death, for the truely penitent, yet is there a place after this life, where they muſt for a time be tormented, and ſuffer thoſe pains of Purgatory, to expiate venial ſins, which their Prayers and Pennances here could not do?* **Anſ.** The Scripture hath revealed no ſuch thing: but thence it is clear; 1. That ſin, by the Blood of Chriſt only can be expiated, and is his alone work, who *hath purged our ſin himſelf, Heb.* 1: 3. 2. That forgiveneſs from the Lord to thoſe who repent, is with

no reserve of venial sins, or a temporal punishment for such to satisfie justice, *Ezeck.* 18: 22. *All his transgressions, which hath committed, shall not be mentioned*, *Heb.* 8: 12. *I will be merciful to their unrighteousnesse, and their sins, and iniquities, I will remember no more.* 3. From the Scripture, we can know only a twofold state of men, after this life, *Joh.* 3: 36. And two wayes that accordingly lead thereto, *Matth.* 7: 14. *Strait is the way that leadeth unto life, and the way to destruction broad.* The Apostle sheweth that no middle place is betwixt the Saints being vncloathed, and cloathed upon, 2 *Cor.* 5: 1, 2. 5. The unconverted Theif found no Purgatory by the way, who had no Pennances, nor Church Indulgences, to lead him by the same, if the Infinite Merits of Christ were not sufficient for all: In a word, this doth manifestly charge God with Injustice, as exacting double satisfaction for sin, one from Christ, the other from the sinner. **Qu.** *But doth not the Apostle shew, there is a being saved, yet so as by fire?* 1 *Cor.* 3: 15. **Ans.** Nothing can be more plain, if any read that Scripture, than that there is a figurative expression, and the same with, *verse* 13. *The fire shall try every mans work*; Which none can expound to be Purgatory: but that not without temporal loss, so as to have their work burned, these shall escape. **Qu.** *Are not some venial sins, which a temporal punishment may be sufficient to expiat, and therefore such paines do follow sin here, as might evince a Purgatory after this?* **Ans.** It is sure, 1. *That the wages of sin is death*, *Rom.* 6: 23. And no difference there is shewed betwixt venial and mortal. 2. If a full acquittance from the guilt, and punishment of sin be by Jesus Christ, and that he hath payed the whole price, no Satisfaction to Justice can be of use for temporal punishment. 3. It is clear, the most sharp chastisements of the Saints in this life are for healing, and no effect of Vindictive Justice, nor can give the last ground to plead for *humane Satisfaction*, or such a thing as *Purgatory* after this life.

SECT.

SECT. XII.

Qu. *But is there no Scripture warrant, for the Romish* Mass, *as a real, external, Sacrifice propitiatory, for the living and the dead; and that wherein the body of Christ is really offered up?* **Anſ.** It is clear, 1. That not the leaſt footſtep of a Sacrifice, or of Chriſts offering his Body and Blood, was in the firſt inſtitution of the *Euchariſt*: nor in theſe Offices given to the Church, of *Apoſtles*, *Paſtors*, *Teachers*, *&c.* *Rom.* 12: 6, 7, 8. 1 *Cor.* 12: 28. is there mention of any ſuch, as a ſacrificer of Chriſts Body. 2. No external Sacrifice can be now under the *New Teſtament*, theſe under the Law being only typical of that, which was accompliſhed in Jeſus Chriſt, who offered himſelf but once, *Heb.* 7: 27. *And by this one offering hath perfected forever them that are ſanctified*, *Heb.* 10: 18. So as this denies the perfection of Chriſt's Offering, and his everlaſting Prieſthood. 3. No ſacrifice can be propitiatory, which is without blood; ſince without that *There is no remiſſion*, *Heb* 9: 22. 4. It is clear, in a true Sacrifice, the thing ſacrificed muſt be deſtroyed in the act of ſacrificing, which none dare ſay of the bleſſed Body of Chriſt; nor can it be conceived, how a repetition of the Offering up of Chriſt ſhould really be, and not of his Sufferings alſo. **Qu.** *Can it be denyed, but ſome Offerings are even under the* New Teſtament *unto God?* **Anſ.** We know, in the Lords Supper there are Offerings of praiſe and love, with a ſolemn commemoration of Chriſt death, but no external Sacrifice there, or the leaſt ſhadow of ground from the Scripture for it. **Qu.** *Did not* Melchizedeck *offer Bread and Wine, who was the Prieſt of the moſt High God?* *Gen.* 14: 18. **Anſ.** His *bringing it forth* to *Abraham* is there ſhewed, but nothing to ſhew his *Offering* of it, or what could give ground for the Idolatrous ſervice of the *Maſs*, though on this they lay its greateſt weight. **Qu.** *Are*

there not Priests now in times of the Gospel, as under the Law? **Ans.** We know One only eternal High Priest, who is such as can have no successour: and it is clear, *Heb.* 7: 26. that the Priest, and Offerer, under the *New Testament, should be holy, undefiled, and separate from sinners*, which I judge they dare not own: But what do they mean thereby, since it must either be to repeat over again Christs Sacrifice, which is impossible, and blasphemous, or to present what was then done by him, which is a Sacrament and no Sacrifice? yea even in this, are they manifestly divided, to give an account, wherein the action of sacrificing consists, whether in the words of consecration, *This is my Body*; or in putting it on the altar. **Qu.** *Yet may not some be present there with a safe Conscience, when no evil is intended?* **Ans.** We ought not, from these grounds: 1. The scandal, and offending of our Brother, which is not to be judged from our intention, but from what is manifest to others, in our doing such a thing. 2. The hardening of Papists in their way, this being a special symbol of their profession, whereby they are discerned. 3. It were an obvious dissimulation before God, and with the adversary, in that professed communicating with them in an external part of worship.

SECT. XIII.

Qu. *IS it not an essential of the Christian Religion, that such a precise number of Sacraments is, and neither more nor fewer than Seven, as is the Doctrine of the Romish Church?* **Ans.** It is indeed an essential of their Religion, but such as could never shew its warrant from the *Bible*, where two *Sacraments* only can be found of Christs appointment, *Baptism* and the *Lords Supper*, as having these requisites to a Sacrament of the *New Testament*: 1. An external visible element. 2. That it be of expresse Di-

vine

vine inſtitution. 3. To have a promiſe of Grace and Pardon annexed thereto, which is not only ſignified, but offered and ſealed to all, who rightly partake thereof. 4. That it be perpetual unto the Worlds end. **Qu.** *Are theſe other five Sacraments of the Romiſh Church but of humane invention, to wit, Confirmation, Pennance, Extreme unction, Orders, and Marriage?* **Anſ.** Since Divine Worſhip muſt be according to the Rule given us by the Lawgiver, it is clear, theſe have not the leaſt impreſs of a Divine appointment thereon. **Qu.** *Is not Confirmation an ancient practice of the Church?* **Anſ.** It was a cuſtom in the Primitive times, to bring Children Baptized, and after they came to ſome years, before the Church, to put them in mind of their Baptiſm, and engagements they were under, which they now turn into a Sacrament, and therewith uſe Chriſm, which is Oyl mixed with Balm, putting it on the forehead, in the form of a Croſs, with theſe words; I ſign and confirm thee with the Chriſm of Salvation, giving them a blow on the face, with other fooliſh rites, by which they ſay the fulneſſe of the Holy Ghoſt is given: But how this is a Sacrament, or by what Inſtitution ordained, or what promiſe of Grace and Pardon is annexed hereto, muſt be ſought elſewhere, than from the *Bible*. **Qu.** *But is not Penances a part of Repentance, and a viſible ſign thereof?* **Anſ.** The publick profeſſion of Repentance, for publick ſcandalous ſins, is a duty; but no ſuch outward ſign was ever inſtituted in the Word, as Whipping, Pilgrimage, *&c.* Yea, nothing more contrary thereto, than their declared meaning of this to be a Satisfaction to juſtice, and Compenſation of the wrong done unto God thereby; nor can they agree among themſelves about the Sacramentality thereof, if the form be in the act of the Prieſts Abſolution, or not. **Qu.** *Are not Marriage and Orders unqueſtionably of Divine appointment.* **Anſ.** None will deny that *Marriage*, and theſe Offices appointed by Chriſt in

his house, have their Warrant in the Scripture; but not as Sacraments; yea is it not amazing, how the *Romish Church* should assert this, who maintain the use of these Sacraments to be necessary to Salvation, when all of their Church are by their own Doctrine excluded from one of them, the whole Laity from Orders, and the Clergy from Marriage. **Qu.** *Is there not yet ground for extreme Unction,* Jam. 4: 14. *In which with the Oyl of Olive they anoint divers parts of the bodies of those; who are in death bed, with such words; I anoint such a place, that wherein thou hast sinned, thou mayest be forgiven?* **Anſ.** For what the Apostle there mentions: 1. The recovery of the sick person, is evidently intended; but this extreme Unction in not used, until the recovery of the party be past hope. 2. The health there promised was miraculous, answering to that time, when the Faith of Miracles was in the Church; and temporary, for such as had the extraordinarie gift of healing: but for the Elders of the Church praying over the Sick, though not having such a gift now, we deny not its prepetual use.

SECT. XIV.

Qu. *Hath not that Article of the Romish Doctrine,* Transubstantiation, *clear warrant in the Scripture, that Christs bodily presence in the Sacrament, is such, as the whole substance of the Bread and Wine there, in the act of Consecration, is turned into the substance of his Body and Blood?* **Anſ.** It is manifest, 1. That it could be no more a Sacrament, if the sign should be turned into the thing signified. 2. It is expresly to deny the real Body of Christ, and that he did visibly and locally leave this World; *Whom the Heavens must contain, until the time of the restitution of all things,* Acts 3: 11. 3. It is most directly contrarie to the Scripture, where it is so evident, that the Bread and Wine remain still the same, after the Consecration, 1 Cor. 11: *vers.* 26.

verſ. 26. *So oft as you eat of this Bread*: And *let a Man examine himſelf, and ſo let him eat of this Bread*, 1 Cor. 10: 16. *The Bread which we break, is it not the Communion of the Chriſt?* Yea, *Acts* 2: 46. Where the partaking of the Sacrament is called the *Breaking of Bread*, in all which it is moſt expreſly ſhewed to be ſtill *Bread*. 4. It is clear, that Jeſus Chriſt as Man, cannot be in divers places at once; nor his Body at the ſame time in Heaven, and upon Earth in the Hoſt, being *made like unto us in all things, ſin only excepted*, *Heb.* 2: 17. 5. This is to ſubject the bleſſed Body of Chriſt, now in a glorified ſtate, to the greateſt ignominies, ſuch as to go into the belly, to be eaten by his enemies; to be deſtroyed by rats and other beaſts, the verie conceiving of which ſhould cauſe horrour. **Qu.** *Are not theſe the very words of Inſtitution, when Jeſus Chriſt took the Bread, This is my Body?* **Anſ.** They are, but nothing more uſual in Scripture, than ſuch figurative expreſſions as this is, to ſhew the ſacramental Union betwixt the Bread and Chriſts Body, as 1 *Cor.* 10: 1. *The Rock was Chriſt. Joh.* 15: 1. *I am the true vine*; which I am ſure none can take in the literal ſenſe: But I confeſſe, ſuch need not fear to loſe their cauſe, who from the Church's Authority can make void Scripture, Senſe, and Reaſon at once. **Qu.** *Wherein doth this contradict Senſe, or Reaſon.* **Anſ.** It expreſly ſhews, 1. That we muſt not credit our own eyes, and that all who were witneſſes of the Miracles of Chriſt, could have no certainty thereof by their ſight; though theſe were given to confirm the Truth unto mens ſenſes. 2. That the accidents of Bread and Wine, ſuch as colour, taſte, *&c.* can remain without their Subject. 3. That the ſame numerical Body ſhould be in ſo many places at once, which is in effect, to deny the Body of Chriſt to be humane and finite. **Qu.** *Yet is it not agreeable to take away the Cup from the People, in the Euchariſt?* **Anſ.** If the written Word have any weight, it is then ſure, how contrarie this is, 1. To the Inſti-

tution,

tution, and Command of Jesus Christ, *Mat.* 26: 27. Which in these words is expresse, *Drink ye all of it.* 2. To the Command, and Rule given us by the Apostle, 1 Cor. 11: 23. *Let a man examine himself, and so let him eat of this Bread, and drink of this Cup*, which hath there a respect to all, who have cause for self examination. 3. Doth so far frustrate that end of the appointment of the Lords Supper, for commemorating his death and sufferings, *So oft as you eat of this bread, and drink of this cup, ye shew forth the Lords death, till he come again:* since it is clear, they cannot aright celebrate the memory thereof, who partake not of that part of the Sacrament, whereby we commemorate the effusion of Christ's blood. 4. Though in the first administration, by Jesus Christ himself, the receivers then were Apostles; yet is it manifest, he did then enter the whole Christian Church in possession of such a priviledge, in that very manner he gave it, and not the least shadow for this restriction to be found.

SECT. XV.

Qu. *IS there not safe Worshipping God, under a visible representation, and in an Image, according to the practice of the Romish Church?* **Ans.** It is not their practice only; but professed Doctrine and Principle, that the Images of the Trinity are not for a shew set up, but for Religious adoration; which, 1. Is a most direct violation of the moral Law: *Deut.* 5: 8. *Thou shall not make unto thy self any graven Image, or the similitude of any thing, to bow down to it.* 2. It is to change the glory of the invisible God, *into the likenesse of a sinful creature, Rom.* 1: 23. Which none can deny to be the grossest Idolatry. 3. It is a most expresse breach of the Command, which forbids all serving the true God, after the manner which the Heathens used in serving their Idols, *Deut.* 12: 30, 31. *Take heed to thy self, that thou be not snared, by asking how these Nations did serve their*

their Gods, thou ſhalt not do ſo to the Lord thy God; which is not, thou ſhalt not do ſo to theſe Idols, but not in that manner to the true God, as they did to their Idols. 4. There can be no poſſible repreſenting the Inviſible God, by any outward reſemblance: *To whom will ye liken me? Iſa.* 46: 5. And therefore, when the Law was given, *Deut.* 4: 12. The People *Heard a voice, but ſaw no ſhape*, leſt thereby they ſhould take occaſion to repreſent him by an external image. 5. How great a ſin it is to conceive, or imagine in our hearts, that the glorious God is like any thing, how excellent ſoever, We think, it is clear, *Acts* 17: 29. **Qu.** *But can this charge the Romiſh Church with Idolatry. ſince they do not fix or terminate their Worſhip on the Image, but on what is thus repreſented?* **Anſ.** No ſubtil diſtinction will acquit before the Lord, and at the bar of his Word, what he hath ſo expreſly condemned; when it is clear, 1. That not only worſhipping with our mind the Image, but all corporal adoration thereof is forbidden, as Idolatrous worſhip, *Thou ſhalt not bow down thereto.* 2. None will deny but *Aarons calf*, and thoſe of *Jeroboams*, were intended for the true God; yet their worſhip was moſt groſſe Idolatrie. 3. We find the brazen Serpent, though an inſtituted type, under the *Old Teſtament*, taken down and deſtroyed, when once the People begun in an Idolatrous way, to look after it. **Qu.** *Is it not lawful to make an Image of Chriſt, who is truly Man, for keeping up the remembrance of him in our Worſhip?* **Anſ.** We may not, 1. Becauſe it is expreſlie forbidden to frame unto ourſelves the likeneſſe of any thing in Heaven, where the bleſſed body of Chriſt now is. 2. Since both natures in him are inſeparable, this were to fix a repreſentation in our mind of his manhood only. dividing it from his Divinity; and thus give a manifeſt advantage to Arrianiſm. 3. Nothing from the Scripture giveth the leaſt knew of any ſhape, or lineament of his Body. to let us ſee, that under no viſible Image, we ſhould ſeek to repreſent

preſent him. 4. The true portraicture of Chriſt crucified, we have ſet before our eyes in the Goſpel, and adminiſtration of the Sacraments, as is clear, *Gal.* 3: *verſ.* 1. **Qu.** *Yet is there not ſafe ground, for the worſhip of Angels, of the Virgin* Mary, *and, of the Saints; ſince this is not directed unto them, as unto God, but in a lower degree?* **Anſ.** God alone is, and ought to be the object of Religious Worſhip, which in no degree can be given unto any creature whatſoever, as is expreſſe from the Command, *Matth.* 4: 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* 2. All worſhipping of Angels is forbidden; *Col.* 2: 18. *Rev.* 10: 10. 3. Since Religious Worſhip is due to God alone, we may in no degree give it to the Virgin *Mary*, or the Saints, ſince there is *but one Mediator Jeſus Chriſt*, 1 *Tim.* 2: 5. Yea this were, ſo far, to put them in the place of God, to provoke his jealouſie, *Exo.* 24: 14. *Thou ſhalt worſhip no other God: for the Lord, whoſe Name is Jealous, is a Jealous God:* And of this is he in a ſpecial way Jealous, that none be copartners with him in his Worſhip. **Qu.** *Is there no warrantable uſe of Images?* **Anſ.** The uſe of Images is not ſimply condemned, for we find ſome in the Temple by expreſſe Command, though they were only Typical, to ſhadow out things to be fulfilled under the *New Teſtament*: there is a Political uſe of Images alſo lawful for ornament, and to keep up the remembrance of friends; ſome hiſtorical and for doctrinal uſe: but none ſhould be ſet up in Churches, or in the leaſt ſet apart for Religious Worſhip.

SECT. XVI.

Qu. *May not the Worſhip of God, in the publick Prayers of the Church be in an unknown tongue, according to the Popiſh Doctrine?* **Anſ.** You have the Apoſtles anſwer to this, 1 *Cor.* 14: 2. *He that ſpeaketh in an unknown tongue, ſpeaketh*

not unto men, but unto God; for who understands him? In which he shews, there can be no visible communion, in such an act of worship: and lets us see, how it contradicts one great end of publick worship, that such can have no real and heart consenting therein, which is indispensibly called for in that dutie of publick Prayer; as we see, vers. 16. *For how shall he that occupieth the room of the unlearned, say Amen, at thy giving of thanks, since he understands not what thou sayest?* Qu. *Is it not enough to intrust Church-guides with this, to whom the People makes their Confession?* Ans. We know no such implicite relyance taught by the Scripture; but there is no cure, where men will intrust both Religion, and Reason at once, to the disposal of others. **Qu.** *Yet is there not a necessity of some implicite relyance on these, since according to the Romish Doctrine, none can be assured of his own Salvation, but what he hath on the assurance of his Priest and Confessor.* **Ans.** Nothing more clear, than a Christians accesse to be assured of his being in the state of Grace, and that he hath passed from death to life, 1 *Ioh.* 3: 14. Upon these grounds, 1. Because *a rejoycing in the hope of the glory of God*, is attainable here, as the Apostle sheweth, *Rom.* 5: *vers.* 2. 2. That by the works and evidences of Sanctification, a most firm and infallible assurance, is in this life given to the Saints, 1 *Ioh.* 3: 18, 19. *Let us not love in tongue neither in word, but in deed and truth; and hereby do we know, that we are in the truth, and shall assure our hearts before him.* 3. By the testimonie of the Spirit, witnessing with our Spirits, *that we are the children of God*, Rom 8: 16. 4. By that earnest of the Spirit in our hearts, *whereby we are sealed unto the day of Redemption*, Eph. 1: 13, 14. & 4: 30. **Qu.** *Is there no ground for that Article of the Romish Doctrine, that under pain of damnation, there be a Confession of the most secret sins of men, as, their very thoughts, so far as they can remember, unto the Priest, according to that*, James 5: 16. *Confesse your faults one to another?* **Ans.** We see as much ground from this,

to

to confeſſe to the people, as to the Prieſt; nor doth the Scripture warrant any ſuch thing; but this aſſurance have we, that *He who confeſſeth and forſaketh his ſins ſhall find mercy*, *Prov.* 28: 13. Which none will deny is there meant unto God: nor did the Saints in Scripture know Auricular Confeſſion. *I ſaid, I will confeſſe my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin*, *Pſal.* 32: 5. Though we deny not the duty of publick Confeſſion, in the caſe of publick and ſcandalous ſins; but if men ſhut not their eyes; nothing but a politick intereſt is here, to be thus on the moſt hid, and cloſe counſels of men, by ſuch a pretext to keep the Conſciences under awe.

SECT. XVII.

Qu. *But how ſhould that plea be anſwered, which the Romiſh Church hath to prove their Religion, from its unity, univerſality, and an uninterrupted ſucceſſion?* **Anſ.** It is I confeſſe ſtrange and aſtoniſhing; when ſo clear, 1. For her *Unity*, That beſides what known differences they are at amongſt themſelves, in many Doctrines, they are viſibly divided about the very foundation of their Faith and *Infallibility* of their Church, whether it reſolve on the Pope alone, or on the Pope and a Council, or that late found-out Rule of *Oral Tradition*. 2. For *Univerſality*, it is eaſie to know, how much more than the one half, where the Chriſtian Faith is embraced through the World, doth not at all own the See of *Rome*. And 3. For that *Succeſſion* of their Church, and uninterrupted line of *Popes*, they will not themſelves debate how there have been three *Popes* at one time, yea by what horrid means ſome of them got up to that throne, as the greateſt Writers are forced to confeſſe. **Qu.** *But is the Apoſtacy of that Church ſuch, as there is no ſafe union with, nor hope of being ſaved in their Religion?* **Anſ.** If *Rome* be that ſpiritual *Babylon*, *Rev.* 18: 4. as is there moſt evident, then is the command peremptorie, *to come out of her*,

being partakers of her ſins, thty be partakers of her plagues: yea ſuch a threatning we may read, *Rev.* 14: 9, 10. as ſhould cauſe men to tremble, who are not under a ſtrange height of induration; and now ſince the breaking up of ſo great a light, and theſe clear diſcoveries of the truth, are the *Waters become bloody*, *Revel.* 16: 3. **Qu.** *Yet can all this make out the charge of Antichriſtianiſm, or that the Pope is the Antichriſt, who is ſo expreſly foretold*, 2 *Theſ.* 2: 3, 4? **Anſ.** To reſolve ſuch a thing, theſe are undeniably clear, 1. That the Holy Ghoſt, in the Scripture, hath been in a more than ordinary way, particular, in pointing Antichriſt out, by ſuch notorious marks and characters, that after ages might know him, if they will not ſhut their eyes; and that a moſt exact portraicture is there drawn of ſuch an adverſarie, what ſhould be his form and ſhape, with the manner of his appearance. 2. Except we deny our Senſes, it is certain, that we ſee with our eyes ſuch an one, as is there ſhewed forth; ſo as none ever knew the face of a Man, by his Picture drawn to the life in a frame, better then the Church this day may know Antichriſt, and that this is he, who ſo clearlie anſwers all theſe marks, which in the Scripture are given of him; even he, *Whoſe coming ſhall be after the working of Satan, with all power, ſigns, and lying wonders, forbidding to marry, and commanding to abſtain from meats, which God hath appointed to be uſed with thanksgiving; who ſitteth in the Temple of God and exalteth himſelf above all that is called God, bewitcheth the Kings of the earth with his inchantments, and is drunk with the blood of the martyrs of Chriſt Ieſus*; yea, whoſe Traffick, and Merchandice, is not onlie Gold and Silver, but *The ſouls of men*, *Rev.* 18: 13. And can we be in the dark, to know or diſcover who this Antichriſt is, whoſe Doctrine is ſtated in ſo direct an oppoſition to Jeſus Chriſt, and the great deſign of the Goſpel. 3. Antichriſt muſt be already come, and revealed, elſe according to the Scripture, that Prophecy can never have

its accompliſhment, ſince even in the Apoſtles times, this *Myſtery began to worke*, and he who *for a time did withhold* his coming, the *Heathen Empire of Rome*, hath been long ſince taken out of the way; and as the Scripture points his firſt coming, and appearance in the firſt times of the Church; ſo his laſt cloſe, and final ruine to be near the *ſecond coming of the Lord*. 4. It is thus undeniable, that this adverſarie can be no ſingle perſon, or of a ſhort continuance, but is a politick Bodie and Kingdom, centred, and united in one ſupream Head, and with a ſucceſſion for many ages. 5. It is clear, that theſe expreſſe Marks and Characters given by the Scripture, for the Churches knowing of Antichriſt, could anſwer to no Adverſarie elſe, which Jeſus Chriſt ever had under the *New Teſtament*, either Pagan or Mahumetan. **Qu.** *Since Antichriſts fall muſt be by the Word, as is clear,* 2 Theſ. 2: 4. *whom the Lord ſhall conſume by the breath of his mouth, can it be now applicable to the Romiſh Church, whilſt Popery is ſo ſpreading, even in thoſe Parts, where the Word is moſt powerfully preached?* **Anſ.** This needs not be ſtrange, if we conſider, 1. That Antichriſts fall, according to the Scripture, muſt be by degrees, as his riſe was. 2. That where the truth is not *received in love*, 2 *Theſ.* 2: 18. it cannot long want judicial effects, to be given up to ſtrong deluſions. 3. It is eaſie to ſee, how ſuch as at this day have fallen off to Poperie, are not upon debate, or by arguments to their judgement engaged, but it is the viſible product of a licentious time, and from an unuſual growth of Atheiſm and Ignorance; yea thoſe only are found to change their Religion, who never in earneſt embraced any. 4. Yet can none deny thoſe great and extraordinarie effects, the preached word hath had to recover the Church from *Antichriſtian* darkneſſe, in theſe laſt ages, to which thoſe famous Plantations of the Goſpel, in *Britain*, *Ireland*, *France*, *Germany*, the *Low countries*, &c. are to this day a witneſſe, where the greateſt Atheiſt may

may ſee an immediate appearance of God, and ſomething above nature, with that convincing increaſe of light, as enforceth ſuch even to gnaw their tongue with pain, who do nor ceaſe to oppoſe the truth.

Some ſerious Conſiderations further anent Popery, and the import of that great controverſie betwixt the Romish, and reformed Churches at this day.

THough there ſeems ſmall grounds of hope, to convince ſuch, who in the holy judgement of God, are given up to that ſtrong deluſion of Popery, and ceaſeth not to oppoſe themſelves to the cleareſt diſcoveries of the truth: yet this being ſo ſad and deplorable a ſight, to ſee how much of the Chriſtian World thus periſh, who will not once open their eyes, and is ſo clear, that under the greateſt of judgements, this way muſt involve them, (if the Scripture of God have any weight or credit with ſuch:) yea ſince this is ſo grave and concerning a duty, now in theſe laſt times, to beat witneſs againſt Antichriſt, and purſue without ceaſing that call, whatever ſucceſs it ſhould have, that men would come out of Babylon, and haſten from under approaching wrath and judgment: I ſhall here add, to what is premitted before upon this ſubject, ſome ſerious *Conſiderations* concerning *Popery*, with an appeale to the Conſcience of the Adverſary, yea to their reaſon and judgment, if they will allow its free exerciſe herein, anent the truth hereof.

CONSID. I.

Firſt, At what a rate by clear and undeniable conſequence, from the Romiſh Doctrine and principles, one can be Popiſh, conforme to their way; and what is neceſſarily imported in being a *Roman Catholick*, as they thus terme themſelves, which is not more ſtrange, and aſtoniſhing in it ſelf, than may be clear in theſe particulars.

1. That it is to deliver up their reaſon and judgment to the conduct of ſuch, of whom they muſt ſee true cauſe to feare, adventuring upon in the ſmalleſt of their outward intereſts: And where it is ſo viſible, its *money* for *merite*, and that all can be ſold at this market upon ſuch a price; yea where the poore only muſt be left hopeleſs, who thus hath not to expiate their guilt, and purchaſe a plenary indulgence: as *Petrarch* of old was enforced to ſay, that if *Judas* could come with the price of his Maſters blood to the *Romiſh* market, he might be welcome to buy an abſolution; where, no ſin needs want a diſpenſation to allow it, or a pardon for its commitment, if their purſe can poſſibly anſwere thereto.

2. This is to quite that judgment of diſcerning given them of God, and be ſhut out of all Proper knowledge of the Scripture with their own conſent (except theſe of the Clergy) ſo as they muſt not truſt their own eyes, but others in the great intereſt of their eternal ſtate, and thus take the Romiſh Authority for their Bible; yea ſuch whom they cannot but ſee, what Palpable ignorance is ſome, and deceit and falſhood is in others of thoſe they thus implicitely credit, and that the concernes of the earth, and their private intereſt doth for the moſt of ſuch more ſway, than any thing of Religion.

3. It is by cleareſt conſequence manifeſt, that this is a viſible betaking of themſelves to a Covenant of Work

nd to ſtand thereby, in the moſt expreſs oppoſition to he great intent of the Goſpel; ſince according to their Principles, it is *merite*, yea their own Proper merite muſt be the way for their obtaining of heaven; and all hey aſcribe to Jeſus Chriſt herein is this, only to give ife and Salvation to their merites, which yet are in themelves, and from their own intrinſick worth, without he imputation of Chriſts merite thereto, thus meritoious; as they terme it, *ex condigno*: And thus only do hey admit, a reſtoring again by him of a Covenant of Works on the ſame termes with the firſt; *Do this nd live.*

4. It muſt be at that rate, one can be this day Popiſh, of he groſſeſt Idolatry, and a *turning the glory of the invible God, into the ſimilitude of a corruptible man*, Rom. 1: erſ. 23. with a moſt expreſs counteracting of that reat precept of the Moral Law againſt bowing down nd Worſhipping of any graven Image, they being no leſs hus guiltie of an Idolatrous Worſhip, than either the Church of *Iſrael* of Old, or the Pagan world could be harged with; ſince both had a reſpect further than the mage it ſelf, the one to the true God, and the other to heir feigned Deity.

5. What ever liberty this way gives to ſin, and to lay he ſtreſs of their inward peace on the Prieſts abſolution; et it is clear, that at that rate on theſe tearmes can one be *Popiſh* this day, to ſubject themſelves to a yoke and bonage from men, that without a judicial ſtroke on their Conſcience might ſeeme intolerable; ſuch as *Auricular Confeſſion* to a Prieſt, of their moſt ſecret ſins, and this nder the pain of damnation; their *Pennances*, with that lind and unlimited obedience therein to their Church Guids without acceſs to conſult the Scripture; as if this way of expiating ſin could be a Satisfaction before the oly God, ſuch as their whipping of themſelves, and going n Pilgrimage to ſome Superſtitious place, yea thus me-

ritorious, becauſe they be grievous to the fleſh; but why not rather, an offering up of the fruit of their body for the ſin of their ſoul, as thoſe of old unto Molech, which might witneſs a further degree of doing violence to their own fleſh. If men might thus think by a ſacrifice of their deviſing to appeaſe the Juſtice of God.

6. This neceſſarily alſo muſt follow an embracement of *Popery*, and ſubjecting to that way; to be put beyond a poſſibility of any inward peace here, or quiet as to their future ſtate in another world, ſince it is undeniable. 1. They muſt have ſome merite of their own, and an humane Satisfaction to confide in, and on that foundation of good works, lay the weight of obtaining life, whilſt yet according to their own Principles they ſee, there is no poſſible being ſure, if theſe ſhall be found equivalent in value to anſwere this end. 2. That no aſſurance of Salvation is ſo much as attaineable, according to their Doctrine. 3. How ſad a cure, as have no ſuteableneſs therewith to eaſe a diſquiet and awakened Conſcience, does their Principles bring, ſuch as *Pennances*, *their own Satisfaction*, *the Pop's Pardon*, or *abſolution of the Prieſt*, *invocation of Saints and Images*, whence it was in the darkneſs of *Popery*, moſt found themſelves under that inforcement for ſo many dotations, and to ſtretch their ſtate to the furtheſt for *ſoul-maſſes*, ſince they could find no ground for their ſouls quiet here. 4. And does not this way and Doctrine moſt viſibly purſue men, not unto death only, but beyond it, through theſe tormenting thoughts and fear of a *Purgatory* to come, and that uncertainty as to the time or terme of releaſe, ſo as at the beſt, death muſt have a terrible and affrighting look.

7. If men would bring this near their thoughts, no leſs can ſerve to be a *Popiſh proſelyte* than a manifeſt involvement in the blood of all the Saints, which hath been ſhed, and ſerving themſelves Heir to both the guilt and judgment of ſuch horrid and unexpreſſible cruelty exerced

exerced by the *Romiſh Church* on thoſe for ſo many ages paſt, who through grace did reſiſt unto the death, ſtriving for the truth againſt Antichriſtianiſme: for it is clear, how ſuch comes on the ſame ſcore by their virtual conſent, and juſtifying the ſame with as real acceſſion before the Lord thereunto, as though they had actually concurred. Oh what a reckoning will this once be found, to enter into eternity with, before the judgment ſeat of Chriſt?

8, And is it now poſſible for any to be *Popiſh*, but at that rate of reſiſting the cleareſt diſcoveries of the truth, and an expreſs doing deſpite to the Spirit of Grace, a refuſing to be cured, and to come to the light, now when *Antichriſtianiſme* is by ſuch undeniable evidences revealed to the world, as men cannot be in the dark, who this great Adverſary is, that does not ſhut their own eyes from it. Oh! what a revenge does hatred and malice at the truth, cauſe, that can turn men cruel againſt themſelves; nor is that ſtroke of judicial blindneſs more ſtrange and amazeing this day on the *Jewes*, when ſurrounded with ſo clear diſcoveries of the truth, than this now may be, which is upon the *Romiſh Church*, that cannot ſee that deſperat ſtate they are in, when ſuch undeniable light is held out from the Scriptures there anent, nay, it muſt be ſaid, who will not ſee this?

9. I muſt here further add, how evident alſo this is to be *Popiſh*, and enrolled with ſuch a party, that it is no leſs, than to ſtand under that moſt dreadful peremptory threatning, as is in the whole of the Bible denounced againſt ſuch, as iu theſe times of light ſhall engage with that way, Rev. 14: 9. *If any man Worſhip the beaſt and his Image, and receive his mark in his fore head, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is powred out without mixture, into the cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in preſence of the Lamb, and the ſmoak of their tor-*

ment aſcendeth up for ever and ever, and they have no reſt day nor night, who worſhip the beaſt and his image, and who ſo receiveth the mark of his name. Oh! If men would be ſo far awakned with the dread of this threatning, as once to come and ſee but with their own eyes, to what party this is applicable, and expreſly pointed at by the Spirit of God there: and it is ſure they could not then be in the dark, how deep it drawes, under what pretext ſo ever, for any to be *Popiſh*. Nor is it ſtrange, that after ſuch abuſed light, hell becometh now more hot and more inevitable than before, whilſt ſo much of the Chriſtian World (who own that name and Profeſſion) do ſhut their eyes and ears at ſo clear and diſtinct a ſound from the Scripture, ſeemes to roll over all certainty hereof, to the deciſion and irrevocable Sentence of the Great Judge.

CONSID. II.

Secondly, Can it be in the dark this day, if this be not upon Choice, that the great intereſt of the Reformed Church in contending againſt *Popery*, is a moſt expreſs appearance, and contending for the Truth of Chriſtianity, and Doctrine of the Scripture delivered to us in the Old and New Teſtament, And is ſo diſcernable upon theſe great Heads. 1. That there is but one Mediator betwixt God and Sinners, againſt ſuch direct oppoſition thereto in the Doctrine of the *Romiſh Church*, that brings in a plurality of Mediators, and the Worſhipping of Angels and Saints departed, for that end. 2. In behalf of the reality of Chriſts humane nature, which by the Doctrine of *Tranſubſtantiation*, is ſubjected to have a new created being in their conſecrated *Hoſtia*, at each time, & every where, at the pleaſure of a wretched man; which is in effect a moſt expreſs denying of his bleſſed body to be humane and finite. 3. It is clear, how expreſly concerned the Proteſtant Church is, in oppoſition to Popery,

pery, to contend for the reality of Christs death and suffering for his Elect. And that this time is come and past, no more possibly to be repeated again, wherein he *once appeared in the end of the world to put away sin by the sacrifice of himself*, Heb. 9: 26. *And by one offering hath for ever perfected them that are sanctified*, Heb. 10: 14. Against that horrid blasphemy of the *Mass*, which they own as a repeated offering of the blessed body of the Redeemer, by the hands of the Priest unto God, as a Propitiatory sacrifice for the living and the dead, which is so evident a subverting the foundations of Christianity, and to make void the infinite value and efficacy of the death and suffering of Christ once offered, and for ever in behalf of his Elect, whilst they thus own a continued offering of his body, which as the Apostle shewes, Heb. 9: 25. that if Christ had offered himself often, he behoved to have suffered often. 4. And is it not clear, that great intereſt of truth, the Reformed Church is nowpressed to appear upon, against *Popery*, is the Doctrine of Christ delivered to us in the Scripture, as that whereon we must found and resolve our faith, and not the Authority of men, which they so expresly oppose and deny; so as it is no less than the Christian cause and quarrel, for which all who loves the truth, are called to contend, and that we should not be bereft of that blessed infallible rule and standart of truth, by those, whose great aime is, to have it denuded of all Authority, but what is precarious and dependent on them: nor to be so much as intelligible, and to have an articular voice, until they cause it speak, and put what sense thereon they please.

CONSID. III.

Thirdly, It may be astonishing (and is surely one of the greatest depths of the Judgment of God this day) to see what of the world, with their own consent, is

ſubjected to ſo viſible, and notour an *impoſture*, as Popery is, whilſt ſuch, as it would ſeeme not conceiveable, how men can exerce reaſon, and not as in a deep ſleep, and have this hid from their eyes, the obvious deceit and impoſture of ſuch a way, where no Religion but a compound of humane Policy, with their own private intereſt and gain, is wholly intended. About which, I ſhall offer, (I hope I may with ſome confidence ſay, it's for the truths ſake) a ſhort touch hereat, in ſome undeniable juſtances.

1. None will debate how this way is framed for ſuch an intereſt, that there may be a graunt and allowance from the *Pope* for any ſin, and to tranſgreſs the expreſs Lawes of the great Lawgiver, yea this put to ſale; Oh what a ſtrange device, that for money men may have a liberty to deſtroy themſelves: Whilſt on the other hand, nothing is followed with more ſevere threatnings, then an abſolute ſubjecting to their arbitrary Commands, ſo that one may ſafely diſobey the holy God, and this with a warrant; but not the Pope, and his Clergy under the hazard of condemnation.

2. That ſuch a ſtock and treaſure of merites ſhould be in keeping by the *Romiſh Church*, and under their truſt to diſpoſe of, as a thing depoſited into their hand by ſuch, who had more than enough for themſelves to ſerve for the uſe of others? And thus at their diſpoſal to give out thereof to ſatisfy divine Juſtice for thoſe, who have not ſufficient merite of their own; this only being neceſſarily provided, that theſe who get a ſhare of ſuch a treaſure, compenſe it by ſomewhat equivalent, and buy it ere they have it: but herein could they never reſolve the world how to be ſure, if theſe merites were truely more than ſuch, whoſe they were, needed themſelves, or how they came into their hand, or was intruſted by them to apply; or if their ſtrength be not long ſince ſpent and exhauſted by ſo long continued application in ſuch innumerable indulgences

dulgences given out of that treasury: Oh! what a deplorable contrivance is here, which I confess, should be owned as one of the greatest Master pieces of cheatry, as ever the world knew; if it were only to cheat men of their purse, but this goes further, to those great interests, of the immortal soul; and yet so many will not see the visible intent of this trade and merchandice, that it is indeed the merchandice of the souls of men, so expresly foretold by the holy Ghost, Rev. 18: 13.

3. Their taking on them to change the condition of the dead, and ensure to their friends the happy estate of their soul upon some large offerings to the Church for this. As likewise that respect and veneration they require from men to the reliques of the Saints deceased, whereto they ascribe such power both against sin, and for healing diseases of the body: yea most of these pretended reliques, such as must necessarily plead some extraordinary miracle to be wrought for their continued preservation, that thus they may with confidence perswade the world, their having some bone or scull of the Apostles & Primitive Saincts to be still seen, if any have a heart to give a price for it.

4. That the *Romish Pope* is the true Successor of *Peter*, and thus Christs Vicar as they tearme him, upon the earth which men must needs take upon trust, with an implicite faith from such, whose preferment, and gain in the World should be other wise ruined, if this be not taken off their hand, whilst yet it is so undeniable, at what a strait they are, to put a handsome shape on this device, or how the World can know upon any sure ground. 1. How *Peter* was at *Rome*, or that he was setled in a peculiar manner Bishop in that See, which neither Scripture, nor the most ancient records of the Church gives the least shadow of ground for. 2. How the *Pope* becometh his Successor, or upon what warrant, yea, that this should be an Article of mens faith, where

the

the Scripture is wholly ſilent. 3. How that pretended ſucceſſion to *Peter* in that particular Dioceſs of *Rome*, ſhould have a Catholick Power and Headſhip over the whole Church annexed thereto, ſo as all who ſucceed in in the one, muſt alſo in the other. 4. How a warrantable Succeſſion of each particular *Pope*; can be made ſure to the Apoſtle, upon this pretended right, and that he hath lawfnlly ſucceeded; ſince if this be nul, and the election be unlawful, they have then with their own conſent no promiſe of Aſſiſtance, nor obedience in this caſe due. 5. When it is ſo clear, that the Power of the Keyes were given no leſs to the reſt of the Apoſtles, then to *Peter*, as is expreſs *Matth.* 18: 18, 19. yea, that *Peter* claimed no ſuch preſidence amongſt the reſt of the Apoſtles, as may be ſeen *Act.* 15. upon what ground can they thus refound ſo great a claime as this? Oh what an amazing infatuation are thoſe in, who ſhould take this upon truſt, the very recital whereof is ſo obvious a refutation of it ſelf: And that on ſuch a pretended Power and Supremacy of *Peter*, the whole weight and ſuperſtructure *of the Romiſh Hierarchy* muſt leane, yea which is of a higher concerne, that on this, by undeniable conſequence, muſt be rolled over a weight no leſs, than the eternal intereſt, and periſhing of many millions of ſouls. who upon this Plenary Power and Infallibility of the *Pope*, thus founded upon ſuch a ground, do adventure with ſuch an Acquittance and Abſolution, as their ſecurity into another World.

5. That notable device of *Purgatory* may be a convincing witneſs to the horrid impoſture of *Popery*, than which nothing could have been more ſubſervient to that great deſigne of a lucrative intereſt, and to keep the people under a continued aw and terror; yea what improvement for ſo many ages they have made of this for their own private gain, that it may be ſeen, the Romiſh Church ſhould loſe one of the greateſt revenues it hath, if purgatory were

were not kept up amongst them, & is beyond reckoning by themselves what continued income this hath had, *& quantum hæc fabula profuit Romanæ Ecclesiæ.* But Oh! such as will thus adventure hereon, may have saddest cause to feare, that this Purgatory, on their immediat parting with time, be found a real hell, whence no release, or Possibility thereof can be, though all the treasures of the earth could be given for the same; and then shall know this sad verification of this truth 2 *Thes.* 2: 11, 12. Which so expresly points at Antichristian Popery. *for this cause God shall send them strong delusion, to believe a lye, because they received not the Love of the Truth, that they might be saved; that they all may be damned, who believe not the Truth, but had pleasure in unrighteousnesse.*

6. What strange account do their legends give of their pretended Miracles, as the most effectual way to gain credit to these Doctrines, which they see can have no possible founding on the Scripture; such as that we may judge those, who are but in the least knowing amongst them, wonder, how Credit could be expected from any thereto, such as they tell us of *S. Francis*, how he was greater then *John the Baptist*, and better then all the Apostles, who in Vision received the Wounds of Christ, suffered the same griefs, in whom all vertues of the Saints, as well under the Old, as under the New Testament, ar put *unitivè & conjunctivè*, and after, most blasphemously puts him in the same roome with our most blessed Lord, by reason of a scedule which they say *Leo* the Friar saw descend from Heaven, and fell on the Head of *Francis*, whereon was write, *this man is the grace of God, and example of all perfection*, &c. This Book, wherein these; yea where more horride blasphemies are written, called *liber conformitatum impressis Bononiæ Fol.* 3, & 250. is called by them their golden book, with this expres clause underneath by a general consent of the Chapter of that Order, we have searched this book, and found nothing worthy of

cor-

correction. Such an inſtance alſo is he, whom they call *St Dominick*, of whom they ſhew that Chriſt raiſed three only from the dead, but *S. Dominick*, three in one City, that he had the Angels at his Service, (but it may be eaſy to judge what Angels they were) how the Elements did obey him, and the Devils trembled at him: how he had a ſtar in his forehead, when he was Baptized, and reſtored fourty ſtrangers to life that where overwhelmed in a ſhip, and long under the water, with much more of this kind; publiſhed to the World by *Anthony* an Archbiſhop of his Order. *Anthon. Arch. Pag.* 3, 23. but with theſe famous inſtances may be fitly joined two Nunes, no leſs known and publick, who if they had lived in one time, and their order could have allowed it, might have been ſuteably matcht with other, the one is *Magdalena de Cruce*, Abbeſs of a Monaſtery of Franciſcan Nunnes, who by the Power of the Devil appeared to Mariners in a ſtorme at ſea, when invocate, and the ſtorme calmed, was ſometimes lift up into the air, and the Sacrament went up viſibly out of the Prieſts hand that ſaid Maſs, through the air before all that look on, unto her: was of ſuch repute, that not only many ladies in Spain but the Queen alſo when ſhe was near to be brought to bed, ſent the mantles wherein the Child was to be wrapt, for her to bleſs: yet at length upon cleareſt diſcovery, and her own confeſſion, found to be a witch, in expreſs compact with the Devil ſince ſhewas nine Years old, ſo as the Spaniſh Inquiſitors could not get ſhifted ſome forme of Sentence againſt her Anno 1540. A paſſage, the truth whereof the *Romiſh Church* will not offer to diſown, the relation being ſo publick and known by their own writers: And indeed ſhe was well ſuted to be an Abbeſs of S, Francis Order. The other Inſtance is that relation ſet forth by one *Stephen de Luſignan* dedicated to the French Queen of the great Miracles in the Year 1586, which hapned to the Prioreſs *de le Annonciado* of

Lisbon

Lisbon in Portugal, approved by the greateſt Church men here, whoſe names are ſet down, how uſually Chriſt appeared to her, and talked with her, and had the impreſs of his five wounds put upon her, with many ſuch ſtrange things, ſo as ſeverals were incited through the fame of her, to become Nunnes, yet at laſt was by a mervellous providence from the Lord, diſcovered, and all to be an impoſture, confeſſing the ſame her ſelf, with the whole manner of it, ſo as the evidence thereof did enforce the Archbiſhop of *Lisbon*, with the Inquiſition to make ſome ſhew of condemning her, as is printed at *Seville* 1589. but the diſcovery came too late of this, or rather too ſoon for their intereſt; after the relation of her Miracles had gone a broad. Theſe inſtances I only here touch, of which ſo many elſe are known to the world, that it may be ſeene, on what ſignes and lying wonders, this party leanes for the ſupport of their Doctrine, which may not abide the light of the Scripture. But oh! It may be ſad, and amazing in this day, when the truth is ſo clearly ſhewed forth, how ſo much the World ſeemes to have loſt all ſight and impreſſions thereof, yea, turned to that rate Atheiſtical, to be thus impoſed upon, for ſubjecting to that way, where the baite cannot be more diſcernable then the hook, and where men muſt quite both Religion and Reaſon at once, in getting ſuch a ſtile as this of a *Roman Catholick*.

CONSID. IV.

Fourthly, Whilſt this ſtrange ſight we have this day before us of the Romiſh ſtate and Hierarchy, with that peculiar frame and mould it is caſt in, ſo different from other Kingdomes of the world, of ſuch numerous orders and degrees, reſolving in one Monarch and head the man of ſin; after whom the world ſo long hath wondered. Let us but ſeriouſly alſo conſider what true account anti-

antiquitie, on which they ſo much lean, gives of this way.

1. How clear and noture, even to admiration is that diſcovery ſo many ages paſt, of this Adverſary, his ſhape, the way and manner of his appearance, and ſo expreſly foretold by the holy Ghoſt, as we now ſee with our eyes in the event, when upon no principles of Reaſon, or the leaſt of viſible appearances ſuch future emergencies could ever been foreſeen, or have entered into mens thoughts, that it may be demonſtrably evident to all, this only could have been revealed by him, to whom all his works are known from the beginning.

2. As the Scripture ſhewes that early riſe this myſtery of iniquity had, and its beginning to work with the firſt dawnings of Chriſtianity, though then more undiſcernably, and under ground: This we may know alſo, under whoſe hand this monſtruous birth was moſt ripened, and brought forth, to a more Publick View of the World: to wit that horrid and vile wretch *Phocas*, who then uſurped the Empire, and conſpired againſt his Maſter *Mauritius*, and as all Hiſtories of that time ſhewes, what a plague and judgement from the Lord he was to the world, ſo as, it related of a holy man, who then lived, after much wreſtlings in prayer with God with ſome ſerious enquiry, why ſuch a vile wretch had been ſet up over the Empire, got in a ſtrange manner this anſwere, *quia non inveni pejorem*. Yet this cruel and brutiſh man *Phocas*, as the Popiſh writers themſelves are forced to confeſs, was he, for whom *Gregory* the great by his legate, doth ſo congratulate his advancement, as he ſummonds the Angels and all the Saints in heaven to rejoice therein. After whoſe death, the ſucceeding Pope *Boniface* did ſo far inſinuate to this Emperiour, as to divide him from the Greek Patriarch, and obtained the granting of that Chartour, upon which their pretended right ſtands, to be univerſal head and Biſhop of the Chriſtian Church; a very obvious ſuitableneſs being here, for one bloody uſurper, as this was

was, who roſe upon the aſſaſination of that good Emperour and his Children, to make thus way for another; nor a fitter mean could have been found to help the man of ſin to his throne, than this *Phocas*, for which ſee *Baron.* 81. an 603. art. 3.

3. It ſhould be remarkable, that concurrance of things was then for the more full diſcovery of this Adverſary, and of his being revealed to be that man of ſin ſhewed by the holy Ghoſt, 2 Theſ. 2: 3. when their own greateſt writers are enforced to tell, ſince this could not poſſibly be hid, how from the eighth Century, and ſeveral ages after, ſuch as exerced the papal power, were for the moſt part, ſo many prodigies of wickedneſs in their time, that thoſe Hiſtories ſeemes to want words to expreſs the horrour and abomination of ſuch as were Popes, for which let any but read *Platina* himſelf *lib.* 5. upon *Benedict the* 4. and many others, of their lives, where he ſhewes, how they were become ſuch, as laying aſide all divine Worſhip, like cruel tyrrants did exerce their malice in the world; but that ſome of them lived not long, God taking them away as ſo many Monſters of men: but more fully doth *Cardinal Benno* ſpeak to this, yea *Baronius* alſo in his *Annales Tom.* 10. how it was then known their ordinary uſe of Magick, conſulting with the Devil, and giving themſelves over to theſe horrid Villanies, as no heathen records almoſt give ſuch an account. And, which are *Baronius* his own words, though one of the greateſt friends to the *Popiſh intereſt*, that ſuch was the face of the *Romiſh Church*, as *Sees* were changed, Biſhopricks and Church offices given at the pleaſure of the vileſt Strumpets that then bare rule at Rome. Now this is that true antiquity they have to boaſt of to the world, and of thoſe Popes, whoſe infallibility in all matters of faith they would perſwade men to rely on.

4. How undeniable is it from thoſe times, when the *Romiſh Hierarchy* once began to ripen to its height,

what soreſt plagues did thus follow and break in on the Chriſtian world, yea, what an inlet of groſſeſt ignorance was therewith, not only of divine things, but of all humane literature, and morality; as from the concurrance of hiſtories then is clear; that with the ſeveral ſteps of the advance of the Popiſh grandour and power, the world did gradually turne worſe, yea, and in a ſtrange manner became barbarous, rude and ſavage, ſo as both *Baronius* and others of their writers, (who, they know intended no reflection upon their way, further then neceſſity enforced them to ſpeak) ſhewes, ſuch was the face of thoſe times, as it was a matter of ſuſpition to know the Greek language, but to have any knowledge of the Hebrew, was no leſs than hereſie; yea calleth them *infæliciſſima & luctuoſiſſima Romanæ Eccleſiæ tempora*, and that theſe and following ages were ſuch, wherein all things both humane and divine, were in viſible confuſion.

5. And is it not noture to all, who conſults the Church records what a flood not only in diſſolutneſs of practice, but Atheiſme in Principles did remarkeably then break forth on the Chriſtian world, with that advance of the *Romiſh intereſt* towards its height; ſo as thoſe, who were ſerious in the matters of truth, were almoſt brought to a queſtioning of the whole of the Goſpel, and any ſound founding of their faith in the matters of God, whilſt Religion ſeemed to be almoſt loſt in fabulous traditions, and humane inventions, thus *Fredrick* the *third King of Suily*, a religious Prince in ſuch dark times, was ſtaggered about the Chriſtian faith, and made to queſtion if the Goſpel was not ſome humane device, as is publiſhed at length in his conference with *Arnoldus de Villa nova* a learned man, upon theſe grounds. 1. That the whole Clergy great and ſmall conformed their lives no wiſe to the Scripture, had no regard to the ſouls of the people, and diſcharged ſacred offices, for a forme only,

or elſe

or else in scorne and mockery, which then was so notore, as it could not be hid. 2. That those of the more severe order of Monks did obviously evidence hypocrisy, impiety, wantonness, rapine, yea incredulity about the Gospel it self. 3. That in a Doctrine so weighty, and of such consequence, as the Christian faith, the Romish Church seemed so little concerned, were intangled in worldly affaires, and no course set on foot for propagation of the Gospel, to satisfy whom *Arnoldus* shewed, how expresly such defection, and these corruptions were foretold under the New Testament, as that conference published by him self shewes. And besides, it is known what advantage the visible grosness of Popery gave to *Mahumidanisme*, and for many's falling off from the visible Profession of Christianity; which caused *Averroes* the Philosopher to cry out; *Cum Christiani Deum suum manducent, sit anima mea cum Philosophis.* Yea enforced such, who gave any serious look to the Scripture, to say, that either the Scripture was not the Word of God, or such as professed the same, were not Christians. And when thus Atheisme may be seene to follow *Popery* as its native effect, and mutually concurre together. Oh! what might be feared from such an obvious conjunction of both in this time, if the truth and faithfulness of God were not his Churches security.

CONSID. V.

FIfthly; Sould it not seeme strange, and such, as no reason can truely answere, why in these times Kings & great men of the earth hath given their power to support the *Romish interest*, when this so visibly is destructive to the just right, and interest of all Magistrats; but that we see it is of God, in giving than so far up in his secret judgment, until the Scripture be fulfilled, as is clear, Rev. 17: 17. for its sure, otherwise these things can not be hid from their eyes.

1. That as the grandour of the Romish Church grew up, how the Kings of the earth by giving their power thereto, loſt their own, and by their concurrace in this deſigne were no leſs evidently depreſſed, than the other raiſed; ſo as all who look in on the hiſtory of ſuch times, may clearly ſee the ſeveral ſteps of the Popes advance, in coming to his height, and of the Empir's declining and fall, both in the Eaſterne and weſterne parts, moſt viſibly meet in one and the ſame hiſtory: yea thus, how quickly Magiſtracy, and the power thereof was turned to an Image and ſhadow, that it could not further live and act, but as it was enlivened with the Romish breath, yea, how quickly in a few ages after *Phocas*; the greateſt of the weſterne Emperors were forced to bow at the Popes feet, ſo as *Henry* the *fourth* was put to ſtand three dayes in the cold winter barefooted at the Pop's gates, ere he could be reconciled, upon ſome pretended quarrel he had againſt him; yea the Popish writers account it their honour to tell the world how *Fredrick Barbaroſſa*, the firſt Emperor of that name, was made to lay his neck under *Pope Alexanders* feet, until he trampled thereon, blaſphemouſly making uſe of that Scripture, *Pſ.* 91. that thus he would tread upon the *Lyon* and the *Dragon*: before he could obtain his ſon's liberty then in priſon in *Venice*, and at the Pop's diſpoſing. And here we may have a conſpicuous Commentar on that Scripture, 2 *Theſ.* 2: 3. that this let, which was to be taken out of the way of the man of ſin's being revealed, as is there foretold, was not the Heathen Empire of Rome only, but the Roman Empire in its integriry and ſtrength even after it was Chriſtian.

2. It is undeniable from the Romish Doctrine and Principles, that power the Pope and Rulers of their Church owns to dethrone Kings, and tranſferre their Kingdomes to others, and by there Interdiction to looſe ſubjects from any tye or alledgeance to their Prince, to bind or looſe mens conſciences, as they find their own intereſt ſtand; and by that plenitude of their Churches power, to exempt Eccle-

ſiaſtick

ſiaſtick Perſons from the Lawes of Magiſtrats, ſo as they may not be judged by theſe, for the moſt horride and notorious Crimes, which the Civil Power ought to punish; whilſt their Church immunities are a City of refuge for retreat.

3. And as the Romish Religion ſtricks at the very roote of Piety and Godlineſs, when by the Popes Power, yea of ordinary Prieſts, it can diſpenſe with the moſt horride Acts of wickedneis, murther, adultery, rapts, inceſt, ſodomy, and hath their rates ſtated at what price they can purchaſs a full abſolution for the ſame, ſo doth it thus no leſs viſibly ſtrick at the greateſt ſecurity of Government, and that which foundeth the ſtrongeſt Obligations to all Civil and Moral Duties, which is to have the aw and regard of Religion kept up in a nation.

4. It is clear alſo how the Romish Doctrine ſubverts truth and righteouſneſs amongſt men, which is the greateſt ſecurity of all Perſonal intereſts, when it avowedly warrants equivocation both in Oaths and Words, and in ſuch doubtful tearmes to ſweare, as may be directly contrair to the intention of the judge reqniring the ſame, ſo as an Oath in judgment cannot be the end of controverſy, yea by their Doctrine expreſly teaches alſo, that a man is not bound to repent preſently for the moſt hainous ſins, but is only neceſſar in the laſt extreame of Life.

5. Are not the Principles of the Romish Religion ſuch as are viſibly deſtructive even to humane ſociety, in ſo profeſſed owning, under a pretended zeal againſt hereſy (for ſuch is the Doctrine of Chriſt unto them) thoſe Prodigies of cruelty, which we ſhould think humane nature, though corrupt, could not but tremble at, without being transformed into the very image of the Devil? Such as the *French* and *Irish Maſſacres*, the *Netherland* perſecution under the *Duke* of *Alva*, the *Spanish Inquiſition*, and thoſe bloody years under *Queene Mary's* reigne in *England*, do before all the world witneſs; yea, its obvious, how no cruelty, even

of the Heathens in the first times of the Church can almost be found to parallel with Popish cruelty, where they can have a doore opened for this. Oh! That it should be so little seen and laid to heart at this day, how the common intereſt and concerne of all Princes and Magiſtrats, even upon their own civil rights, is to contend againſt this greateſt adverſary, that ever Jeſus Chriſt had upon the earth, and if now be not believed, ſaddeſt experience may yet make this clear, that in thoſe parts, where the truth hath been received and embraced, and by the good hand of the Lord reſcued from the yoke and dominion of Antichriſt, that its ſure, the ſecurity of the Church and Commonwealth is there neceſſarily conjoyned ſo, that if the Proteſtant intereſt should weare out, and the truth decline, the land cannot poſſibly be ſafe, where once this had been received.

The Romish intereſt now ſeemes to gain ground, yet a ſtrange and unuſual conjūction to promote that way; but its well, we know a more bleſſed and infallible ſecurity, than outward appearances to reſt upon: and with that aſſurance, as we can be perſwaded of an eternal ſalvation by Jeſus Chriſt. It is ſure alſo. 1. That the victory and deciſion of this warre shall be on the Lambs ſide, and thoſe that are with him muſt overcome, when the living God hath paſt his word thereupon, to his Church; and though we may ſet no bounds, as to any particular time, we have ſolide ground to believe that a more remarkeable ſtroke, above all that hath been hitherto, haſteneth upon the Kingdome of Antichriſt. 2. That who ſoever withdraw, and think it their intereſt now to keep a diſtance in any adventuring for the truth, yet light and deliverance shall ariſe to the Church from another airth; but this shall not be their eſcape and outgate: Yea though it ſeeme a ſtrange contradiction to ſenſe and reaſon, it is to be the matter of our faith, that aſſuredly now the riſe and advance of the reformed Church is on foot, and her sharpeſt conflicts and wreſtlings

muſt

must tend thereunto. 3. Though the Spirit of interceſſion and prayer may be too diſcernably found under a ſad reſtraint, as to what hath been in former times in the Church; yet this ſure, that many prayers and groans once put up by an innumerable company who now are in heaven, in behalf of the Church, and for that ſolemne day of Babylons fall, yet waits and ſtill cryes before the throne; ſuch prayers, wherein they had greateſt acceſs and liberty by the help of the Spirit, for powring out their ſouls thus before the Lord. 4. It's ſure we are to believe, that inſtruments ſhall be yet raiſed, and called for that end with a mervelous appearance of God upon them, to execute the judgment written againſt this Adverſary; and O what a bleſſed, and honourable ſervice ſhall it be? 5. Should this not otherwiſe be made out, but through a ſea of blood, and wounding the heads over many Countries, yea in a way (as we have cleareſt ground to judge) which humane reaſon could never reach. It is ſure, this cannot be wanting, and when the God of truth hath ſaid, ſuch an enemy ſhall be brought down, his Counſel muſt ſtand, though all the Kingdomes of the earth ſtood in the way thereof; Oh! at what a rate does theſe now run themſelves in the way of his wrath and vengeance, and to be partakers of the ſame plagues with Antichriſt, who yet will not ceaſe, for giving their power to ſupport that accurſed and falling intereſt.

FINIS.